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KANSAS CITY, MO.

APR 7 '77

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1977



by General Superintendent Orville W. Jenkins

He Is ALIVE!

HE IS RISEN from the dead!"—this is the message given by the angel on that first Easter so long ago. That word became the news, the great news, of the Early Church; it is still the thrilling message of this hour.

His resurrection sets Christianity apart from all other-world, man-made religions. Because He lives, His followers became a living, vibrant, company of believers. It is still the confirmed truth which we, His followers, embrace and cherish today. With the song-writer we sing:

*He lives, He lives,
Christ Jesus lives today . . .
You ask me how I know He lives,
He lives within my heart!*

Jesus is "the light [which] shineth in darkness, and the darkness comprehendeth it not" (John 1:5) of which John writes: Though sin abounds in human hearts, Jesus lives, penetrating and repelling that darkness of sin and evil. He still brings light, forgiveness, and cleansing to sin-darkened hearts and minds.

In the height of the French Revolution, rioters were storming from one building to another, leaving wreckage and ruin. The mob broke the doors of a public building and raced down its long corridor. But soon there

was a hush and calm which came over those in the forefront, and which gradually passed to those in the rear as they entered a large room. Caps were removed, knees bowed, and talking ceased.

On one wall of that room hung a large painting of the face of Christ. The mob was awed before the painting. Finally one of the leaders turned the face toward the wall, and the crowd continued on their incited way.

Sin and disobedience brings a sense of guilt and condemnation in the light of Christ's resurrection and love. Sinful hearts today face the living Saviour, confess their guilty shame, and accept and know His loving forgiveness, or else turn from Him, continuing on their sinful way.

The living Christ fulfills and establishes all Bible declaration and prophecies concerning himself. Isaiah foretold that Christ would make His bed with the graves of the wicked, and Hosea prophesied of that day when the grave would meet its conqueror in this One who was to come.

*Up from the grave He arose,
With a mighty triumph o'er His foes.
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!*

□

IT WAS a crisp, wintry afternoon in the hilly countryside of Wales. There was a brightness about the January day, for the sun was shining, illuminating the rich green of the gently sloping country hills. Yet the wind was blowing—winter's wind, cold and penetrating.

My husband, David, and I were still exhilarated at having seen the hand of the Lord move on our behalf only three days before. At last, after a year's waiting, we were packing all our earthly goods to depart to the United States and Nazarene Theological Seminary.

David was busily loading the car with excess trunks and cases which we intended taking to the airport that very afternoon, one day before our flight departure. Four-year-old Ben darted around like a little fawn, revelling in this bewildering carload of trunks, and the prospect of a new journey ahead. Grandma was trying valiantly to keep tabs on him and at the same time to be brave.

The carload of luggage was final, though. In less than 24 hours she was going to "lose" a son, four lively grandsons, and a daughter-in-law. There was no promise of seeing each other again for several years. The overloaded car became the centre of a wide range of emotions.

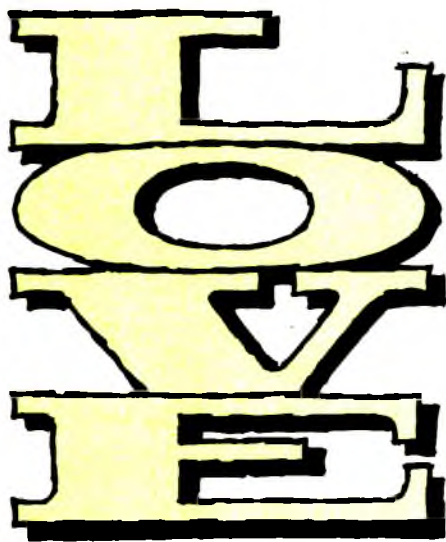
Then he came. A little old Welshman, Davey Elledge, suddenly appeared in the garden path. We abandoned the car and approached him. He was wearing a weatherworn hat and coat, and a warm scarf was wound around his neck to keep "the nasty old cold from getting at his chest." He leaned heavily upon his walking stick; yet he touched his hat in the old-fashioned way when he greeted us.

With deep, Welsh accent he said, "I wanted to come and see you both before you leave. I thought I'd like to say good-bye. I've been in bed with the flu, but I got up this afternoon because my sister and I wanted you to have this." And he pressed two £5 notes into David's hand.

"It's to help with the children," he added. "For the journey. I know it's difficult with children on a long journey."

We thanked him profusely. Our hearts were deeply

That Ye



One Another,

As I Have Loved You

by MARGARET S.
ROBERTS
Kansas City

touched at such kindness. But we were horrified to learn he had left his bed and walked all the way up the hill to our house from his own bungalow at the bottom.

David said he had been an *old* man when he was a little boy there, so now he must be very old. His voice sounded thick and groggy with the flu. I noticed that the cold had caused a little wet "dewdrop" to form at the tip of his nose, and somehow that dewdrop touched me more than anything else.

"I won't come in, or stay," he concluded. "I don't want to infect the children. God's richest blessings go with you all. I know you're going where the good Lord wants you to go."

And with that he hobbled off to the gate and staggered down the hill out of sight, supporting his tired body on his stick—an old, old Welshman, no doubt a product of the Welsh Revival that swept over most of Wales at the turn of this century.

We will never see Mr. Davey Elledge again. News reached us that only two days after we left for America, he had gone home to his reward in heaven. That beautiful act of love to us was probably his last act of kindness in this world, and may have cost him his life.

We humbly thanked the Lord again for His great love toward us in bringing us to America. Mr. Elledge had become a part of it. Through him, we saw another facet of the fathomless love of our Father for His children.

The death of Mr. Elledge brought yet more life to our souls—of the renewed zeal and consecration and loving kind. What a victory was wrought at Calvary! What a victory that first Easter

morn! It still lives on, repeating itself over and over. We've seen it again, in the death of old Davey Elledge.

He lives on—in eternity. He didn't just die. He gave us something, something that is still living on in our souls—another glimpse of the matchless, timeless, measureless love of God. Victory! And we can share it.

"Precious in the sight of the Lord is the death of his saints." □



HERALD OF HOLINESS

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THE FIRST APPEARANCE of the resurrected Jesus to the disciples as a group was on a Sunday evening. Gathered behind closed doors, bound by crippling fear, suddenly a Presence was there, and "Jesus . . . stood in the midst" (John 20:19). "Then were the disciples glad, when they saw the Lord" (v. 20).

Later in this same paragraph the writer makes a simple report, "Thomas . . . was not with them when Jesus came" (v. 24).

We call him "doubting Thomas." And he was. The other disciples exulted, "We have seen the Lord." Thomas did indeed fling question marks all around in response to that. His reaction evidenced all sorts of doubts. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I *will not* believe" (John 20:25).

Thomas was a doubter but exercised a lot of decisiveness on the side of disbelief. Unless certain stipulations were met, he *would not* believe.

The oft overlooked factor in this situation is the reason for the doubting. The other disciples were there when Jesus came. Thomas was not. He did not share their firsthand knowledge of Him who had been dead but was now alive.

The man we hear talking is a doubter, to be sure; but with doubts growing out of his not being present at the meeting with the Lord. The voice is that of Thomas, the absentee.

"Gathering together" has always been a rewarding and necessary function of discipleship. We gather not "to see, nor to be seen" of men. We gather for vastly greater reasons than social concourse. We gather on an infinitely higher level than making the statistical report bigger. We gather "to meet the Lord." Meeting Him in public assembly can bring peace to calm our fears; make faith keen to face our problems.

Elton Trueblood, in his book *The Incendiary Fellowship*, has this to say about oneness in Christian fellowship: ". . . There can never be a Churchless Christianity. There is no gospel in general. What we have in fact is always the gospel according to somebody."

Trueblood broadens the principle from the individual to the body of believers. "Though it is, of course, impossible to have a committed Church without committed members, the major power never appears except in shared experience. Much of the uniqueness of Christianity, in its original emergence, consisted of the fact that simple people could be amazingly powerful when they were members one of another. As everyone knows, it is impossible to create a fire with one log, even if it is a sound one. While several poor logs make an excellent fire if they stay together as they burn. The miracle of the early Church was that of poor sticks making a good conflagration."



THOMAS,

THE ABSENTEE

by J. MELTON THOMAS

Mount Vernon, Ohio

The New Testament clearly portrays a church scattered and a church gathered. It was scattered and is to be scattered. Scattered throughout society. To save it by our salt. To warm it by our fire. To awaken it by our witness. To win it by our passion.

An effective, scattered church must, however, be a gathered church as the New Testament Church was. The disciples went from the Emmaus road "to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon" (Luke 24:33-34).

Here was a gathering that brought enlightenment. They shared each other's experiences with the risen Lord. They rejoiced over a restored brother.

There were other reasons for gathering in the Early Church. Encouragement was one—the encouragement of fellowship with God's holy people. "Behold, how good and how pleasant it is for brethren to *dwell together* in unity" (Psalm 133:1).

There was encouragement in the recital and realization of God's holy purposes: "And when they were come, and had *gathered the church together*, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). Further, the encouragement

of the confrontation and confirmation of the Divine Presence was real: "For where two or three are *gathered together in my name*, there am I in the midst of them" (Matthew 18:20).

Gathering also was done for *enlargement*, and for *endowment* toward the same. For enlargement: "From heaven did the Lord behold . . . to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are *gathered together* . . . to *serve* the Lord" (Psalm 102:19, 21-22). And for endowment: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Even in the New Testament Church it was necessary to exhort to attendance at the means of grace! "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

Let our manner not be that as "some" is. May we not follow Thomas' steps, stumbling in the pitfall of absenteeism. Let us meet the Lord in His house, meet His people there. Then we will come to know all the resultant blessings, benefits, and rewards of assembly with the saints of God. □

PEN POINTS

THEIR TASK AND MINE

George and Donna Rench had just returned to Indonesia after furlough. In a letter from Mrs. Rench she said that her husband prayed the first morning after they returned:

"Thank You, God, that we have a task to do."

Several pages of affirmation couldn't say more than this terse expression of thanksgiving and commitment. No wonder the forces of evil are helpless before such abandonment to the will and service of our God.

For a moment I felt a wistful desire to be counted among those at the battlefield, either at home or abroad. But immediately the Spirit spoke in gentle rebuke, reminding me that whether in the front lines or among the support troops at the rear, my stewardship of time, talent, and treasure should be without reservation. I, too,

pause to thank God for a place to serve and the privilege of giving.

I was grateful for every dollar I have given in my regular tithe and in my offerings to support the work of my church. And it prompted me to plan to give extra for the Easter Offering, even to the point of doing without something I might personally desire.

The Rences are back in Indonesia, and scores of other Nazarene missionaries are scattered to the far ends of the world because you and I have been faithful to our task—that of stewardship, of supporting those whose call is to spiritually darkened places. □

—M. A. "BUD" LUNN
Kansas City

LIFTING UP CHRIST

Our Sanctifying Savior

DOES JESUS MEAN NOTHING OR EVERYTHING?

In John Masfield's *The Trial of Jesus*, Pilate's wife asked the centurion who reported the death of Christ, "Do you think He is dead?"

The centurion replied, "No, lady, I don't."

"Then where is He?"

"Loose in the world, lady, where neither Roman nor Jew can stop His truth."

"IS IT NOTHING TO YOU?"

Christ is alive! Yet there is a sense in which His passion is a present event and Golgotha a scene outside our city. The words "Is it nothing to you, all ye that pass by?" (Lamentations 1:12) are remarkably suited to the Crucifixion scene.

Mark also notes, "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross" (15:29-30). One of the bitterest ingredients in the cup our Lord drank was the indifference of the people—their lack of feeling toward that which should have appealed to their interest.

The Indifferent Are Ingrown. Many in that day were so wrapped up in ritual and multiplied laws that they refused to reach out to Jesus. In such a condition, they took their place in the I.C.C.L. Club—"I couldn't care less!" Sin is basically setting oneself against God.

Am I ingrown and selfish—unwilling to let Jesus take a fresh walk through my work, my leisure, my family life? Of one man it was said, "He lived for himself, himself and none beside / As if Jesus had never lived, As if He had never died." The most unselfish Person who ever lived hangs on the tree for sins not His own—"Is it nothing to you?"

The Indifferent Are Insensitive. Nothing so illustrates the lost condition of a man as his suggestion, openly or covertly, that he has no awareness of sin. This reflects itself in irreverence which treats things of utmost importance as having little value. "Cynics," said Oscar Wilde, "see the price of everything and the value of nothing."

But you say, "How could the death of someone

2,000 years ago affect me now?" In the same way as the discovery of anesthesia numbers of years ago may now invaluablely benefit you during a surgical procedure. Moreover, Jesus was no mere man suffering martyrdom. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

Do the concerns of Christ as He made atonement on the Cross grip my heart? Or am I uncaring? Am I skilled in applying truth to other men's lives while never examining my own? "He was wounded for our transgressions"—"Is it nothing to you?"

The Indifferent Are Insulting. Who wants to be ignored? Anger flashes when we recall the aged mother who worked hard to finance her son's education only to be snubbed by him at the graduation ceremony. Hatred accumulated toward Christ as the prediction came true: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head . . ." (Psalm 22:7).

God seeks to turn us; if tenderness is not effective, then He tries a thorn. If our rebellion persists, we face the severest judgments of God. As the writer of Hebrews says, "How much sorer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?" (10:29, NASB).

One who left the understanding of heaven for the contradiction of earth is dying. He is dying that you might live—"Is it nothing to you?"

"HE'S EVERYTHING TO ME!"

Instead of ignoring Christ, he can mean everything to us. "For me to live is Christ" can be our motto and our ruling purpose, that in all things our sanctifying Savior might have the preeminence. With Kate Byron we sing,

by GEORGE W. PRIVETT, JR.

Nazarene Bible College
Colorado Springs, Colo.



*He's everything to me, From sin He sets me free;
His peace and love my portion thro' all eternity!
He's everything to me, More than I dreamed could be—
Oh, praise His name forever! He's everything to me.*

Indifference contents itself with an excuse; love finds a way! "Go back," Christ can be heard saying, "find the man that placed the crown of thorns on my brow and tell him I'll have a crown for him and there'll be no thorns in it if he'll accept my salvation. Hunt up the man who brought the reed down over the thorns, sinking them deep in my brow, and I'll tell him that I'll place a scepter in his hand and he'll rule over the nations if he'll repent and believe. And by all means, search and find the man who drove the spear into my side and tell him that there is nearer way to my heart than that" (D. L. Moody).

He Forgives. This gracious provision is captured in William Cowper's verse: "The dying thief rejoiced to see / That fountain in his day; / And there may I, though vile as he, / Wash all my sins away. . . ."

The thief was first to respond to the magnetism of Christ and His cross. Seven weeks later, the floodgates of grace stood wide open as 3,000 found forgiveness of their sins. "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9, NIV).

He Frees. By his death, Jesus broke the power of sin. He devitalized it and opened the kingdom of heaven to all believers. "Thou shalt call his name JESUS," said the angel, "for he shall save his people from their sins" (Matthew 1:21).

John makes His mission clear when he writes, "He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8, NIV).

For some, evil is a study and not a curse. However, the Cross is not truly understood until we realize that our sins sent Him there. Christ becomes our "Everything" because He "loves us and has freed us from our sins by his blood" (Revelation 1:5, NIV).

He Fills. Pentecost was fulfilled when the disciples were filled with the Holy Spirit. They became unselfish in sharing and unashamed in witnessing. By the baptism with the Holy Spirit, the heart is cleansed of carnality and filled with the Holy Spirit of Jesus. For as E. Stanley Jones has stated, "Holiness without Christ is hollowness." This fullness is not an option; it is an imperative—"be filled with the Spirit" (Ephesians 5:18).

When He is fully come, Christ becomes President as well as Resident within us. We rejoice in the new dimension the Holy Spirit brings. We are actually captivated, motivated, and activated by the fullness of the Holy Spirit. Total commitment of ourselves and a lively faith in His promise of wholeness brings His freedom and fullness to our hearts.

Benjamin P. Browne tells of an irreverent tourist who attempted to lift the cross after a stirring presentation of the Passion Play at Oberammergau, Germany. Not able to budge the heavy iron-oak beams, he puffed in amazement, "Why, I thought it

would be light. I thought the cross was hollow. Why do you carry a cross that is so terribly heavy?"

Mr. Alton Lang, who played the part of Christ, drew himself up to his full height and with compelling dignity and rebuke replied, "Sir, if I did not feel the weight of His cross, I could not play the part!" Can the churches, can any man, can you?

And Jesus said to them all, "If anyone would come after me, he must deny himself and take up his cross daily and follow me." (Luke 9:23, NIV). □



(1 Corinthians 15:55)

*When sunbeams kissed Golgotha's brow,
They touched three crosses there;
But only two were occupied;
The middle cross was bare.
Its bloodstained crudeness caught the light,
Yet heaven seemed to sing,
"Our Lord is Victor o'er the Cross,
And death has lost its sting."*

*When weary soldiers woke from sleep,
The stone was rolled aside—
Not touched, not moved by human hands;
The tomb was open wide.
As fear came on these mortal men,
Still heaven seemed to sing,
"Our Lord is Victor o'er the tomb;
O death, where is thy sting?"*

*When weeping women climbed the hill
And spoke with angels there
Who said, "Why seek the living here?
This place of death is bare,"
Then heaven's legions sang with joy
New anthems to the King,
"Our Lord is Victor even here;
O death, where is thy sting?"*

*When troubled souls shall see in Him
The answer to their fears,
And let the Saviour touch their lives
And brush away their tears;
Then may their voices join in praise
And with the angels sing,
"Our Lord is Victor over all,
And death has lost its sting."*

—M. L. CAMPBELL
La Crosse, Wis.

It's a MATTER of LIFE or DEATH for OTHERS

INDIA

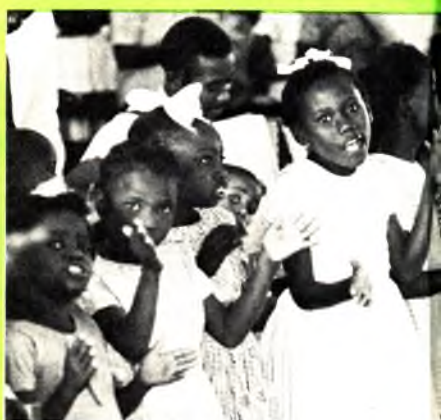
(top by Gendreau)
(bottom by Doris Anderson)



From throngs who seek the cleansing of
holy rivers
To Christians singing of the birth of Christ

HAITI

(top by Crow)
(bottom by Cook)



From sickness and despair
To happy songs of praise to God

LIFTING UP

Let the Easter

AN URGENT NEED

by HELEN TEMPLE
Kansas City, Mo.

THESE ARE CRUCIAL DAYS. There is no time to wait. While some areas of the world are closing to gospel ministries, others are opening and even inviting the Church of the Nazarene to enter. While the opportunity lasts, we must take advantage

of it, not only in planting churches, but in providing trained leaders who carry on the church if the doors should close to missionaries. Unless we act now, we could be forever too late.

We learned that lesson in an old field, now closed to missionaries. When that field was closed, suddenly the national church was left without trained, experienced leadership. Missionaries had carried the full responsibility for the ongoing of the church. The national Nazarene placed in charge wrote a letter detailing the difficulty he had trying to pick up the reins he had never held. At the close he said, "I'm not complaining. I am only writing to urge you to develop national leadership on your mission fields. Train men to carry the responsibility of the church. . . ."

We are trying to profit by his anguished plea. A sizeable portion of mission money is being used to train leaders, to assure the long-range growth and stability of the church.

Some have been surprised to learn that the Department of World Mission maintains a total of 35 ministerial training institutions. These are all campus



CHRIST—Our World Mission



From fear and an uncertain future
To Christian fellowship, hope, and love

From herdboys roaming the hillsides
To a Sunday school under a tree

From the mad rush of crowded city streets
To a church that teaches children
of Jesus' love

Offering be your personal answer!

Bible colleges with curriculum developed to meet various educational level needs. A number of the schools are situated on attractive, adequate campuses. Others are just being developed.

The recent decision of the General Board to establish a graduate seminary in the Philippines will have far-reaching results. This seminary will serve our districts in Asia, the Orient, and the South Pacific. In an area of the world that places great emphasis on education, and whose population boasts many professionally trained people, a seminary is a necessity if we are to train pastors to minister to this educated population.

Many of our missionaries today are involved in teaching and administrative roles in our Bible colleges. Supplementing the missionary staff is a large and well-trained national staff of teachers. Our total student enrollment in Bible colleges and seminaries is 1,070. This means a potential of 1,070 pastors and teachers who will soon be prepared to carry on the work of evangelism in the four corners of the earth.

All of these institutions require financial support. The amount needed to maintain the campus facilities

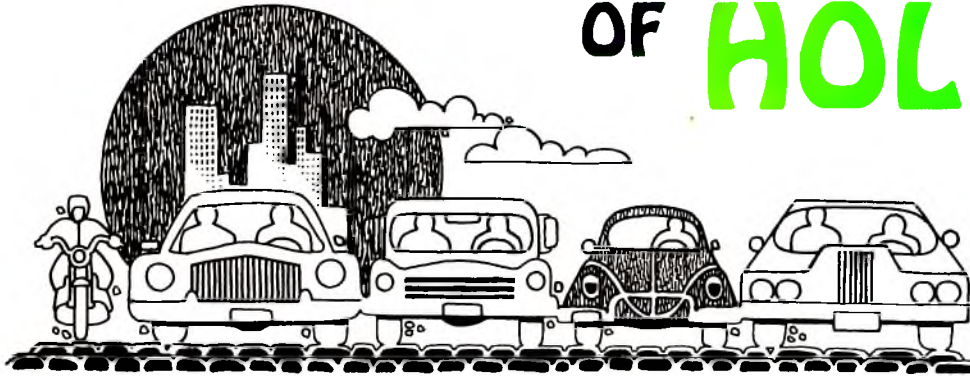
and pay the staff salaries is considerable. Yet we must have the Bible colleges if we are to have a trained ministry who know and believe and preach Nazarene doctrines.

In addition, most of the students are unable to pay tuition or board and room. They work for part of their expenses on the campuses, but the financial burden must be borne by the Department of World Mission.

The answer? The Easter Offering helps provide the "bread and butter" for the day-to-day operation of our schools. The future of the Church of the Nazarene in world mission areas depends on proper training of preachers. The church can't afford to decrease the training program in the Bible colleges. These schools are the key to a strong Church of the Nazarene in every country where holiness doctrine has been planted. Their support comes from the General Budget, of which the Easter Offering is a vital part.

The Easter Offering undergirds our Bible colleges and seminaries, and through them the entire Church of the Nazarene in world mission areas. This is one reason why we are depending on Nazarenes to bring in the proposed goal of \$5.2 million this Easter. □

THE SUPERHIGHWAY OF HOLINESS



by JOHN W. MAY
Ashland, Ky.

ONE of the greatly appreciated benefits of modern engineering and technology is that we can travel hundreds of miles on superhighway systems with no traffic jams or stoplights.

Even before modern travel was a dream, Isaiah described a holy superhighway in his poem in chapter 35. He called it "The Road of Holiness." By prophecy he gave a beautiful description of what John Wesley

called "the grand depositum" which God has lodged with His Church, entire sanctification and the resultant life of holiness. This holiness expressway had its origin in the purpose of God for His people. He prepared it, paved it, and He protects it. It is a highway consecrated by the blood of Jesus (Hebrews 10:19-20).

The word translated "road" here in the original language means a raised way, a causeway. More specifically, it is a course of life or mode of action. While the poem has other meanings, it is a beautiful and meaningful analogy of the provisions of second-blessing holiness.

LAZARUS

*Could even resurrection
heal the rage
for those that mourn
against his death?
Can he come forth
whom chance hath slain?
Then let us go and die with him.
Descended not to death
his own dominion?
Past pits of bones no longer joined
by dust in unwashed sepulchres
beneath the blowing ashes?
His hell of shade and hollow gulf
contracted to a span
of time
cross joined
His kingdom come
laid claim beyond a second death.*

—ANNIE STEVENS
Rochester, N. Y.

A SELECT ROAD

It is a select road. The poem says no sinner will ever travel it. Sanctification is for believers. Jesus prayed for the sanctification of believers in John 17. He commanded His followers to tarry for the coming of the Holy Spirit. James identified holiness and differentiated between conversion and the second blessing when he exhorted sinners to cleanse their hands and the doubleminded to purify their hearts.

It is a select road, for it calls for separation from sin and all that is foreign to the nature of God. A second crisis is necessary beyond conversion to accomplish this. Conversion is not minimized here, for it is initial sanctification, but attention is focused on the second blessing as entire sanctification.

This holy road is a road of holy living. Habits, places we go, things we do, words we say, desires of the heart, all come under close scrutiny so that all

helps to holy living

will be in alignment with His will. The company and companionship on this spiritual superhighway are such that anything less would make us uncomfortable and be out of place.

A SURE ROAD

The road of holiness of heart is a sure road. Isaiah 35:8 says "the wayfaring men, though fools, shall not err therein." It is not complicated to follow or otherwise impassable. It does not take talent, but obedience, to travel here. It is well marked and accessible to all believers who desire the fullness of the blessing.

Bible students say, however, that this statement has a deeper meaning. Other translators put it in terms of being led astray. The Phillips translation says that the road of holiness has no "rogue" to lead God's people astray. Sanctified people find that as they stay on this road, they will not be led astray.

The testimony of those who have fallen away to false doctrine in regard to entire sanctification is often a recital of dissatisfaction and failure in their lives for some time. If we get our feet firmly down on the road of holiness, we do not need what false teachers have to offer.

A SAFE ROAD

It is a safe road as well. Isaiah declares that no lions or fierce animals will travel it. People who travel this superhighway are shielded from the destructive onslaught of the devil. Though he goes about like a roaring lion seeking to devour, the road of holiness has a Great Protector.

Temptation will come but we do not have to succumb to it. We may be put to the test, but we will not be overcome as long as we stay on this expressway.

Although sanctification does not take free will from us, we do not have to say yes to the devil and his allurements. John Wesley, writing about holiness of heart, said, "It may be lost, but it may be kept."

When the storms of life rage, we are safe on the road of holiness. Whatever decisions we must make, whatever difficulty life hands us, whatever problems pounce on us, we are safe in His care.

A STRAIGHT ROAD

The road of holiness does not meander aimlessly. Isaiah says that the people of God will travel home by that road. A holy destination is at the end of the holy road. It is a direct route through the mountains and the valleys of life. It bridges the rivers and tunnels through the hills. It will bring us safely home.

It is a happy highway resounding with the glad songs of its travellers. It is a joyful road echoing with the camaraderie of the sanctified family of God. It is a little heaven to travel to heaven on.

Tears may come over heartaches, frustrations may arise in relationships, tensions may occur by misunderstood motives, but sanctification will work under stress, making this an enjoyable trip to eternal happiness. □

Reviewed by
FRED PARKER
Kansas City

BOOK BRIEFS

FOR YOU



THE RESURRECTION REVISITED

The Resurrection is the consummation of the plan of redemption. It was not a casual statement when Jesus said, "I am the resurrection and the life." The two are inseparable.

Author Fred Naumann opens this 31-page booklet with the statement, "The Resurrection is the central issue that permeates all the New Testament." He goes on to say, "Without the Resurrection there is no reason for the New Testament except to record the life of a good teacher who made claims, lived a good life, and was eventually crushed by the establishment."

Take away the Resurrection and our faith is but an empty shell and our hope a mockery. The Apostle Paul established the primacy of the Resurrection when he exclaimed, "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Corinthians 15:14, RSV). Author Naumann, in a prefatory statement of how he came to write this book, tells of the tragedy of learning that in six months his companion would be taken, and how he sought and found help from revisiting the Resurrection.

As it did for the early Christians, it did for him, and it will do for us. The fact of the Resurrection serves as a lodestar in our lives, motivating, directing, daily filling our hearts with wonder, adoration, joy, hope, and assurance.

This little book will help you to revisit the Resurrection, to relive it in your personal Christian experience, and to reaffirm it in your witness. □

by Fred Naumann

Beacon Hill Press
of Kansas City

To order,
see page 23



the CHRISTIAN calendar



“IMMORTAL DIAMOND”: The Hope of Easter

Even for a Christian, the natural and immediate reaction to news of the death of a friend or relative is shock and grief. “How tragic!” we exclaim, stunned to hear of the sudden accident which has taken the life of a young wife and mother. “How tragic!”—the death by drowning of a boy full of life and love. “How tragic!”—the slow death by cancer of a father and minister of the gospel. To acknowledge our shock and grief at times like these is not to deny our Christian faith but to admit the humanness of our reaction. We seek and find no easy answers, but we stand like Habakkuk on the tower to see what the Lord will say and what we will answer concerning our complaint.

Some time ago I had a strange and disturbing dream. I was surrounded by a group of people, young and old, to whom I was teaching a lesson, when a sinister figure burst in and pointed one by one to certain members of the group. He came at last to an elderly couple sitting near the door. When he pointed to one of them and said, “You!” they resentfully and protectively shouted, “No!” Then I awoke, but in the split second between sleeping and waking, between dream and reality, I was asking myself a question: Why, if we profess to be Christians, are we so terrified of death?

Part of the answer is that to be human is to be aware of death and to be afraid of the unknown—that bourne from which Hamlet said no traveller has returned. The fear of animals in the face of death is the instinct for self-preservation; they have no consciousness (as far as we know) of the concept of death as the ceasing of physical existence. The fact of our own mortality is an ever-present reality in adult human consciousness, a fact of which we are reminded by the death of fellow human beings. “Any man’s death diminishes me,” wrote John Donne; “therefore never send to know for whom the bell tolls; it tolls for thee.”

We are also aware of the grief and suffering of those closest to the one who has gone. Sometimes even our own great reluctance to die is our concern for loved ones who will feel the hurt and loss. We would, if we could, spare them the agony of bereavement. Walt Whitman, in his great elegy on the death of President Lincoln, wrote of the “battle-corpses” of the Civil War:

*They themselves were fully at rest,
they suffer’d not,
The living remain’d and suffer’d,
the mother suffer’d,
And the wife and the child
and the musing comrade suffer’d,
And the armies that remain’d suffer’d.*

Grief is part of the human experience. Jesus was never more human than when He wept before the tomb of Lazarus. A few years ago we watched a Christian friend and colleague, a bulwark of faith, struggle with pain as he was left without his wife, his companion for over 50 years. To say that a Christian will not experience that kind of grief is to deny our humanity.

Mortality, suffering, grief—all part of our humanness. But there is also within us a divine reaching out to say that there is more, to affirm that even in death there is hope of eternal life. Easter is our annual reminder of this hope. Jesus died as man; He rose as God. Because of His incarnate nature, He shared our mortality so that “through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Hebrews 2:14-15.)

This affirmation is expressed very beautifully in a poem by Gerard Manley Hopkins, an English clergyman who lived from 1844 to 1889. The rather strange and somewhat lengthy title of the poem, “That Nature Is a Heraclitean Fire and of the Comfort of the Resurrection,” relates to the theory of Heraclitus that everything flows and nothing abides and that all things are an exchange for fire and fire is an exchange for all things.

The poem begins with a description of the lightest, airiest, most ephemeral objects of nature—“Cloud-puffballs, torn tufts, tossed pillows”: the clouds of a blustery March day, in images which suggest dandelions gone to seed and fluffs from milkweed pods. Then the image changes to the squandering ooze of

by RUTH A. CAMERON
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earth. If the cloud-puffballs are dandelion seeds, they are now trampled into this mud to become part of the earth.

*Squandering ooze to squeezed dough,
crust, dust; stanches, starches
Squadroned masks and manmarks
treadmire toil there
Footfretted in it. Million-fueled,
nature's bonfire burns on.*

Then the subject of the poem turns to Man, the creature who is nature's "bonniest, dearest to her, her clearest-selvèd spark." He, like cloud-puffball, is also too soon gone: "All is in an enormous dark / Drowned." With the word *drowned* the sum of Heraclitus' four elements—air, earth, fire, and water—is complete.

The poet's reaction to this transiency of man is "pity and indignation," to think that "death blots black out" the "Manshape, that shone / Sheer off, disseveral, a star." But only briefly does Hopkins indulge in the mood of indignation. He turns the mood of the poem abruptly to the hope and comfort of the Resurrection. There are the sound of the trumpet, the light of a beacon.

*Enough! the Resurrection,
A heart's clarion! Away grief's gasping,
joyless days, dejection,
Across my floundering deck shone
A beacon, an eternal beam.
Flesh fade, and mortal trash
Fall to the residuary worm;
world's wildfire, leave but ash:
In a flash, at a trumpet crash,
I am all at once what Christ is,
since He was what I am, and
This Jack, joke, poor potsherd, patch,
matchwood, immortal diamond,
Is immortal diamond.*

Through the Heraclitean fire, the fire of decay, the eternal flux of nature, the cloud-puffballs have been transformed into mud, dust, and ultimately the hard carbon of diamond. The "world's wildfire" may also be taken as the final consummation of the world which will leave but ash yet will also transform me, this "Jack, joke, poor potsherd" (a scrap of refuse) into immortal diamond, like Christ, "since he was what I am," mortal, human; but divine, immortal. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON

Nazarene Theological Seminary
Kansas City



A TREE FOR ME?

At our mountain retreat high in the Colorado Rockies, our family has begun a tradition. The tradition is to plant a tree on the property in honor of each one who joins us or leaves us.

The first tree was in memory of a much-loved sister who was graduated to glory last year. When her tree was found, after a long search, it was with a great labor of love that it was dug up, packed down a steep slope, and transported to the place it now occupies.

The second tree was for our long-awaited first grandchild. When little Matthew arrived last July, we went on a search for a tree that would be worthy to bear his name. Not just any tree would do. It had to be a beautifully shaped silver spruce, exactly as tall as he was long when he was born—22½ inches. Several hundred good trees were inspected before the perfect one was found. It now occupies a prominent spot on the property.

The third tree, yet unfound and transplanted, will be in honor of a lovely daughter-in-law whose entry into the family instantly and markedly increased its attractiveness and its intelligence. When the snows of winter will have surrendered to the summer sun, another search will begin for the right tree to honor

the lovely lass who has already lost her "in-law" label and has become our daughter.

It is both a delightful and sobering tradition we have begun. There is eager anticipation to speculate about the next tree for someone who joins us. Who will it be—another little one? Another daughter-in-law or, perhaps, another son-in-law?

Anticipation gives way to depression when we think of the next tree for someone who leaves us. Who will it be? That is the sobering question. It could be any one of us. It could be a tree for me, and it could happen any time. Because the only uncertainty about death is its timing, we never question its reality; rather, we are constantly reminded of its inevitability.

Without Christ such a prospect would be frightening. Death, however, loses its dread with the knowledge that if we die *in* Christ, we will be resurrected *with* Christ. Because that is so, we can look death squarely in the face and say, "O death, where is thy sting; O grave, where is thy victory?" (1 Corinthians 15:55).

A tree for me? So be it. Because of Christ I shall outlast the hardest reminder of my mortality. □

THE LOST ART

by ALBERT J. LOWN
Keighley, Yorkshire, England

PRAYER was top priority for Paul. Encouraging his "likeminded" son in the faith, Timothy, in pastoral charge and spiritual warfare at Ephesus, he urged:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1-2).

Prayer, in all its aspects, has potent and practical power. It can influence leadership and social life, a nation's economics and morale. It is the one power that can touch "all men," and it can be exercised by "praying men everywhere." It enshrines the vision of a new kingdom of contentment and peace, godliness and honesty. It is motivated by the conviction that this is the good and acceptable plan of a God who "will have all men to be saved, and to come to the knowledge of the truth."

It recognizes that men are shut up to Jesus Christ, "the one mediatory between God and men, himself man." Without Him there is no way, life, or truth.

Prayer throbs with this realisation and trembles beneath the logical negation of all pseudo-salvations and pseudo-messianic palliatives for humanity's sin, sorrow, and strife.

There is none other name given under heaven by which men can be saved, but THE NAME that is breathed in prayer. Above all, prayer finds its heart-beat at Calvary in the constraining awareness that "Christ Jesus . . . gave himself a ransom for all."

The Kingdom, God's will, the sole sufficiency of Jesus, and His redemptive sacrifice all cry out for a church in which prayer is "first of all." Not exclusive, separatist, condemnatory of programs and activities—but a fellowship that loves to pray and prays in love.

PRIORITIES HAVE CHANGED

This is a sad comment or savage criticism often heard today. The prayer meeting in name and tradition still exists, but with little emphasis upon united, burdened, believing prayer of New Testament pattern and effectiveness: ". . . many were gathered together praying," and "prayer was made unto God without ceasing of the church for him."

The life-giving breath and liberated voices of supplicating, interceding, praising Christians of all ages were combining in the privilege that distinguishes men from beasts and saints from sinners. "Behold, he prayeth," was the cardinal evidence of Paul's glad and thankful conversion to God.

In many churches the name has been changed, perhaps wisely, to align wider midweek activities under the hallowing inspiration of fellowship prayer. Or because form and content indicate a prayer-starved church with a commendable program and genuinely consecrated activity, but with an unconscious imbalance between the export of human effort and the import of divine life and power.

The name is unimportant, tradition, too, in one sense; but the paramount place and practice of group

Bread upon the Waters

THE HORNS OF EASTER

*I keep hearing Easter's silver trumpets,
And they are blowing everywhere . . .
They announce a tomb has lost its Tenant,
And the buried Christ is not there.*

*Joseph's garden is full-bloomed with lilies,
And hallelujahs bathe the trees . . .
Christ has broken open death's dark prison
And thrown away the rusty keys.*

*Sweet aromas sweep past Herod's courtyard;
The green hills skip—they must, they must;
And all the low valleys are exalted . . .
Immortality blooms from dust.*

*Mary Magdalene becomes a witness
And runs with the archangel's news:
"Come, see; come, see," she shouts, "He is risen";
And men are shod with gospel shoes.*

*It is Easter; young lambs run with laughter,
And Bartimaeus, with new eyes,
Dances where he once sat begging, and sings:
"I knew, I knew that He would rise."*

*Captivity at last is led captive,
And with that epic Easter dawn,
A golden Bridge swung across the River,
And death's sting is forever gone!*

by CHARLES HASTINGS SMITH

Bethany, Okla.

praying is all-important. The church that loses the art of praying inevitable loses its *heart*.

THE PATTERN IS UNCHANGED

Men should pray, the "holy hands" of their everyday living in harmony with their petitioning; free from "wrath and doubting," bad temper and an argumentative spirit. Women too, "in like manner also" avoiding the weaknesses of vanity, extravagance, and laziness. Life has inescapable, different roles for "persons" (from Adam onward, childbearing is a discriminative process); but there is no difference in the privilege and power of prayer. "The women, and Mary" shared the prayer and supplication that preceded Pentecost.

"Lord, teach us to pray" was a fellowship request answered with fellowship lessons. Happy is the

church; college; camp; fraternal, district, or general gathering; local grouping; or project that evidences not the lost art or lip service of prayer—but the praying that prevails.

*When Moses stood with arms spread wide,
Success was found on Israel's side;
But when thro' weariness they failed,
That moment Amalek prevailed.*

*Restraining prayer, we cease to fight;
Prayer keeps the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.*

*Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.*

□

The Problem of the Honeysuckle and the Rose

ALONG the alley fence at the rear of our yard grows a rose, planted by some loving hand in the now dim past. Just beyond it, and in the corner formed by the meeting of that fence and the back fence, flourishes a honeysuckle vine. During the time we have lived here, the vine has been gradually extending itself toward the bush and last year reached it.

This spring the situation has become crucial, for the green clump is more vine than bush. The red rose blossoms show bravely along the crest, while the yellow and white honeysuckle blooms dominate the lower part. It is evident now that unless I take radical action soon, the vine will completely smother the bush.

That wouldn't be all bad, for honeysuckle, in addition to having a beautiful name, is really an attractive vine. Right now its fragrance fills that corner of our yard.

But the question is: *Do we want a rosebush or honeysuckle vine there? Which do we value the most? We know—we want the rose.*

Time and again we face situations where *the good becomes the enemy of the best*. I talked with a man a few days ago, expressing my objection to a "good" community activity scheduled for a Sunday. His question was, "Why, what is *wrong* with it?" Well, there is nothing wrong with *it*. But it is the problem of the honeysuckle and the rose all over again.

In our society we are about to smother the sacred day under a sea of secular activities. Many of them

by CLARE ST. JOHN

Highland, Mich.



are good. The question we need to answer is: Do we want the activities more than we want (need) the day of rest?

In this vein my college literature professor said, quoting a former teacher of his, "Don't read good books!" Three times, pausing between each, he said this before concluding, "... *read the best books.*"

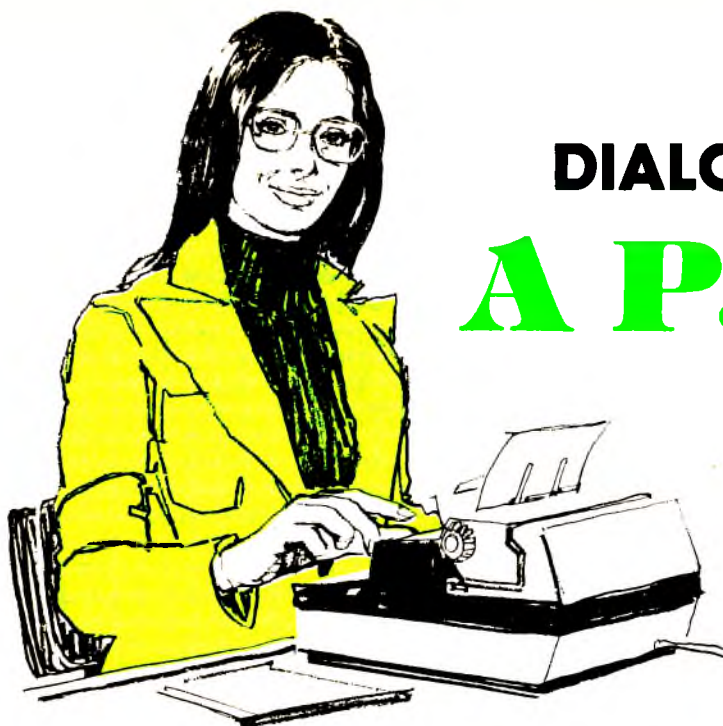
It is true of all life's achievers that there is a compelling goal from which they will not be distracted and for which they will pay any price. All the lesser must be brought under subjection and pay tribute to the greater.

A teenager with stars in her eyes rushed up to Marian Anderson after a concert and said, "I'd give anything in the world if I could sing like that." To which the world-famous singer replied, "Would you give eight hours of practice a day?"

Jesus taught, "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matthew 5:29). The "right eye" is a "good" but may pose a threat to the greater (the body). The context of the verse finds Jesus talking about adultery . . . that sin which stems from a good appetite getting out of bounds.

Right now out there along the fence grows the honeysuckle and the rose. Soon it will be the honeysuckle *or* the rose. One must go. Either the rose will be smothered out by the honeysuckle, or the honeysuckle will be rooted out by me.

□



DIALOGUE—

A Pathway to Faith

(The Soul Winner's Story)

by **ELEANOR W. CUNNINGHAM**

Gaithersburg, Md.

IN AUGUST, 1976, I was a secretary assigned to a new position. When I learned I was to go to Stedwick School, I felt an inner confirmation that this is where the Lord had placed me.

The other secretary, Kate Newmyer, was efficient, helpful, and friendly. Within a short time she discovered I was a Nazarene and a few days later informed me, "You know, I'm not a believer." She went on to tell of her sad experiences in two previous attempts at becoming involved in churches. She had come to the conclusion that she could never be a Christian and had returned to atheism. Her decision at least resolved the terrible struggle she had experienced in attempting to meet all the requirements of being a Christian while not knowing the reality in her own heart.

I was touched by the obvious disappointment and hurt of a very lovely person who had been turned off by Christianity. It was clear to me that she had never really known Christ, nor did she really understand how to become a Christian. I felt she had an unusual yearning for answers to some deep-seated and eternal questions that so far no Christian had satisfactorily answered for her. She told me of a book that had finally convinced her there was nothing to Christianity, and I said I would like to read it. I felt it would give me some insight as to how she was thinking and why. After reading the chapter she had pointed out to me, we discussed some of her objections to Christianity, and I said I was making a list of things I wanted to talk with her about, for I felt she deserved some honest answers.

Thus began a fantastic dialogue that still amazes me. It was as if everything else in our lives was laid aside while we pursued an intense exchange on religious subjects, day after day. We covered a wide range of topics; faith, the Bible, prayer, conversion, grace, surrender, life hereafter, sin, choices, influences of other people, etc. Her penetrating and provocative questions challenged my deepest beliefs,

my highest commitments, my best thoughts. I saw tension, sadness, discouragement, and sometimes she would say, "I can never be a Christian; I have never trusted anyone in my life. How do I know I can trust Him?" At other times I saw light break through as truth came home, and we would find delight and joy together in her discovery.

One day she asked, "How can you give your whole life to just an idea? Suppose it is just a myth?" I assured her it was not a myth, for there was reality in it. She asked me how I knew. I told her of a personal relationship with God in which it was possible to know beyond the intellect, to know in your heart that you know Him personally, and to know that you know. She admitted honestly that in her other attempts at Christianity she had never had this.

On a beautiful, crisp November day we climbed a mountain. Spending hours together there, our friendship and our understanding of each other as persons deepened. That was the day she said she thought she would try praying. Shortly after that she told me she was reading the Gospel of John, as I had suggested. How much better John could speak to her of Christ than I!

My prayers for my friend Kate became almost incessant. On weekends I would spend special times, long times, praying for her. God assured me that He was answering. I saw Kate move from intellectual questioning to heart-awareness, and I saw her becoming more and more miserable as the great decision confronted her. During this entire time I had the deep sense that the Spirit of God was leading us both to a point of decision. Toward the end of November, anxious to know what she had come to believe, I asked her to write down what her faith now took in. She wrote, in part, "I believe in God, 99 percent of me; I believe in Jesus, 100 percent that He lived, 99 percent that He is Son of God; I want to believe in God 100 percent—all of me wants to; I

believe more than I ever did in my whole life; I believe I'm afraid (terrified?) to believe." My heart leaped for joy—how near she was! How long before surrender?

There was a point in my praying at which I felt I could not pray anymore—I had prayed every prayer I could think of and pleaded to God to make himself known and real to her. When I came to that point, I found myself thanking God for what He was going to do. It was as if my rejoicing was spontaneous; as if He had already brought her to himself!

On December 1, I woke up heavyhearted and feeling that the crisis was very near. My lovely friend, Kate Newmyer, was so miserable. She said she was worn out in body, mind, and spirit. She wished she could be rid of this terrible, crushing weight of having to come to grips with a decision. I felt so sorry for her and wished I could help her. At noon I went out to a nearby lake where I parked my car and with many tears and much sorrow prayed for her. I told God that if He wanted to stop the dialogue, He could; perhaps I had been putting pressure on her that was mine and not His. I turned her over to Him to bring to himself in His time and way. Our conversations that afternoon were touched by mutual tenderness beyond our words.

The next day, December 2, she came to my desk as soon as the office was cleared of the usual rush and said, "I have something to tell you, and I'll die if we are interrupted before I finish." She then told how the night before in desperation she had thrown herself upon her bed and cried out, "I must give in. I can't go on like this. I must capitulate, just to get some rest." She had then walked into the kitchen, and there at her sink the presence of Christ had stood beside her, and she knew Him and the thought struck her, "I'm going to know Him. I'm *really* going to know Him!" At that moment, she said, she knew she was accepted, for the first time she felt she "belonged" and her guilt was gone.

That shall forever be a transcendent moment in my life. The burden was gone from me, too, and I sat in thankful, grateful silence. My heart praised God that He had been faithful to an honest, hungry heart and revealed himself in so real a way that she could no longer doubt Him.

We both noticed that day that our relationship had changed. Although we had never argued, the discussions had been at an intense level of feeling; now that was gone. There was quietness and peace and relief. I tried that afternoon, over coffee, to describe something of what the new birth meant, the growth that would come, and the walk with Christ that lay ahead.

Now we have a new dialogue, for we share a new relationship—sisters in Christ. How blessed it is to discuss in a mutual language the unending subject of being a Christian with all that means. I shall always be grateful that God led me to Kate Newmyer, who, in her relentless search for her faith, so very much strengthened mine. □



SHE SAW THE LORD

*Faint rays of light shone softly
As down the path she sped.
Her face was stained with weeping;
And grief bowed down her head.*

*For they had slain her Saviour
And placed Him in a tomb.
There was no hope within her;
Her thoughts were full of gloom.*

*Now she must go and find Him—
The One she loved so dear.
But lo! the tomb is empty.
"My Lord—He isn't here!"*

*Her name was spoken clearly
In tones so soft and sweet.
She turned—it was the Master.
She worshipped at His feet.*

*No longer was she saddened;
She went to spread the word
That Jesus Christ had risen—
That she had seen the Lord.*

—AILEEN MILLER
Yukon, Okla.

Editorially Speaking...

by W. E. McCUMBER

THE SON IN YOUR EYES

I have a friend who closes his letters to me with the admonition, "Keep the Son in your eyes." I always feel like responding, "Thanks, I needed that."

As I think about it, keeping the Son in your eyes is a large part of the meaning of Easter.

Keeping the Son in your eyes brings joy.

When Jesus was killed and buried, His disciples fled in fear and took refuge in a closed room. While they huddled together in fright like a flock of sheep in a thunderstorm, the risen Lord suddenly appeared in their midst, saying, "Peace be with you." And John records, "Then the disciples were glad when they saw the Lord" (John 20:19-20, RSV).

They had not been glad when they looked at each other, for each one saw his own sin, failure, and cowardice mirrored in his brother's face. Neither were they glad when they saw their circumstances. They were a few terrified, confused, and disheartened men facing the hatred and violence that had hounded their leader to a cross. But then they saw Jesus! He was alive from the dead. This could only mean that sin and death had been outmatched, and peace and new life was possible. Their hearts did somersaults of sheer joy, for with the Son in their eyes they could face anything the future held.

Yes, anything, for keeping the Son in your eyes inspires courage.

The writer of Hebrews penned his letter to a group of threatened Christians. They had been rejected by many of their own people. Some of their property had been forcibly confiscated. Now it was possible that they would be abused physically, perhaps killed. To brace them for the ordeal, the writer exhorts, "Run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Hebrews 12:1-2).

Run with the Son in your eyes, he is saying, and you will not "grow weary or fainthearted." When the outlook is grim, the uplook is grand. The One who is

"seated at the right hand of the throne of God" has demonstrated the invincibility of persevering faith. When we look to Him, we receive fresh supplies of courage and hope to sustain us in our trials.

Stephen furnished conspicuous proof of this source of courage. He was stoned to death by an angry mob, but he died without a whimper. Indeed, his last words were a loving prayer for the forgiveness of the mob. What was the source of his peace and poise? "He, full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (cf. Acts 7:54-60). He could die in triumph, for he had the Son in his eyes!

One more thing: Keeping the Son in your eyes produces Christlikeness.

The eyes reflect what they behold. This is what John tells us in his first letter: "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure" (1 John 3:2-3, RSV).

At the coming of Jesus we shall become completely like Him! Meanwhile, although we do not "see him" perfectly now, but "through a glass darkly," the vision of Him that we do have in the Scriptures exerts upon our lives a purifying influence. We become less like our old selves and more like the Master.

This is what Easter is all about, keeping the Son in our eyes. The risen Jesus is a light shining in darkness, a light which the deepest darkness of sin and death cannot overcome. In that light we find our joy, our strength, and our holiness. In that light we are led to God, led to forgiveness and peace, led through the wilderness of present trials, and led at last to our home in God's better country.

The Son has risen! That is the good news of Easter. I commend my friend's advice: Keep the Son in your eyes! □

The character goals and performance goals set forth in the New Testament cannot be achieved by a lazy, flabby, and self-protective church. Such goals are only reached by total commitment, made up of dedicated toil and venturesome faith.

TOTAL COMMITMENT

During a recent flight from Kansas City to Boston, I was browsing through the airline's in-flight magazine. One article demanded closer reading. It contained excerpts from interviews with successful people—businessmen, entertainers, and athletes. The journalists who conducted the interviews were looking for a "surefire formula for success," if such a thing existed. They found no simple formula, but the interviews revealed a common ingredient—"total commitment."

Total commitment, they concluded, was itself a complex matter. As I read the article, some facets of total commitment shone clearly: hard work, confidence, and the willingness to take risks. Success seldom comes without these.

Is this true, also, in Christian living and Kingdom service? Yes. The words of Jesus came to mind: "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34, RSV). That is total commitment. Paul said, "One thing I do . . . I press on toward the goal" (Philippians 3:13-14, RSV). That is total commitment. And in the case of our Lord and

of His apostle it meant work, risk, and trust beyond the life investments being made by most of their contemporaries.

In many success stories we cannot discount such factors as intelligence, talent, and luck. But these are seldom, if ever, the primary and decisive ingredients. Drive and hustle and discipline and persistence are the real keys. Commitment to reaching one's goal, whatever the hardship or cost involved, is the crucial element in success.

We will not achieve as Christians by any lesser means. When doing God's will is our very "food," as it was for Jesus, we will not be mediocre disciples. When we are so determined to reach the goal that we forget the past and strain forward to the future, as did Paul, we will win through to the ultimate prize.

The character goals and performance goals set forth in the New Testament cannot be achieved by a lazy, flabby, and self-protective church. Such goals are only reached by total commitment, made up of dedicated toil and venturesome faith. □

LIFE AFTER DEATH

Within recent years the researches of some distinguished doctors have convinced them that the death of the body does not end the life of the person. Once frankly skeptical, these scientists now affirm a continuing, individual, conscious personal existence.

Christians have always believed in life after death. Their faith is not grounded upon the quality of human character ("too good to be ultimately destroyed") or the immortality of the human soul ("a spark of divinity which returns to the central fire"). The ground of their faith is the resurrection of Jesus Christ to which the New Testament bears witness. Because He lives, we shall live also. Because He overcame death, death cannot defeat us. He gives to us eternal life; and nothing, death included, can separate us from God's love in Jesus Christ.

The resurrection of Jesus not only assures us of the fact of life, it also demonstrates the quality of that ongoing life. It is life of a new and higher order, beyond the possibility of sin, pain, grief, and death. It

is "glory," the shared existence of the risen Lord in a perfect social order forever. No wars, riots, or crimes! No prisons, hospitals, or cemeteries!

With the resurrection of Jesus Christ the new creation dawned. That dawning will become high noon at the end of this age when Jesus comes again. Then the dead will be raised and the kingdom of God—His reign of serving love—will be fully and forever manifested.

As the dawn of the new creation, the resurrection of Jesus means life here and now, as well as there and then. There is life after birth as surely as there is life after death! Eternal life, the life of fellowship with God, with its victory over sin, is the present experience of those who believe on Jesus Christ. This new spiritual life is hindered by the infirmity and mortality of "this present evil age," but it triumphs over them and trumpets the future perfect freedom of God's people. □

TELEVISION BOYCOTT

We appeal to Nazarenes to join with a broad coalition of national groups, including some church bodies, in a boycott April 11-17, 1977, to resist the rising tide of television sex, perversion, and violence wherever it exists.

The Christian community can no longer ignore the fact that more and more television programs have the heroes and heroines portraying adulterous relationships. An increasing number of programs repeatedly give blatant as well as subtle appeals for public approval of homosexual practices. We believe it is wrong for the small show business colonies in New York and California, or wherever, to use the public airways to push their own *avant-garde* amorality.

Nazarenes are pledged to avoid "evil of every kind, including: . . . perversions in any form . . . (and) all habits or practices known to be destructive of physical and mental well-being." Thus we urge our people everywhere to join in this complete television boycott April 11-17, 1977.

Further, we ask all those in our fellowship to join in boycotting the products of sponsors of offensive programs. We also appeal to Nazarenes to write letters expressing their opinions on these matters to television network executives, sponsors (local and national), and local television stations.

TO WRITE THE NETWORKS USE THESE ADDRESSES:

THE PRESIDENTS
AMERICAN BROADCASTING CO.
1330 Avenue of the Americas
New York, N.Y. 10019

THE PRESIDENTS
COLUMBIA BROADCASTING SYSTEM
51 West 52nd Street
New York, N.Y. 10019

HERBERT S. SCHOSSER, *President*
NATIONAL BROADCASTING CO.
30 Rockefeller Plaza
New York, N.Y. 10020

To write to sponsors check these directories of American corporations, available in many public libraries, for addresses.

STANDARD AND POOR DUN AND BRADSTREET

To write to television production companies not listed in the directories above, check your public library for:

INTERNATIONAL TELEVISION ALMANAC
Quigley Publishing Co. — William Morris Agency
New York and Chicago

Orville W. Jenkins

DR. ORVILLE W. JENKINS
for the Board of General Superintendents

Wesley Tracy

REV. WES TRACY, Secretary
for the Christian Action Committee



Dr. Wagner Dr. Hurn Rev. Bowman

of the two Phase I sessions of the seminar in 1977. A Phase II seminar will be held in January of 1978.

The seminar will be held at Glenwood Manor. Instructional staff will be headed by Dr. C. Peter Wagner and

Rev. John Wimber of Fuller Seminary, and Dr. Paul Orjala of Nazarene Theological Seminary. The seminar is under the sponsorship of the Department of Home Missions, Dr. Raymond W. Hurn, executive director. □

NAZARENE LEADERS ATTEND CHURCH GROWTH PROGRAM

In preparation for the Church Growth Seminar exclusively for Nazarene district superintendents March 21-25 in Kansas City, Dr. Raymond W. Hurn, executive director of Home Missions, and Rev. Roger E. Bowman, director of cross-cultural ministries, attended two weeks of intensive training at Fuller Theological Seminary in Pasadena, Calif.

The training was headed by Dr. C. Peter Wagner and is offered under the seminary's Doctor of Ministry program in church growth.

Sixty-eight Nazarene district superintendents have preregistered for one

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DISTRICT NYI PRESIDENTS' LEADERSHIP CONFERENCE

Seventy district NYI presidents met January 13-15 in Kansas City to formulate strategy for a youth equipping and discipling ministry this quadrennium.

The conference theme focused on 2 Timothy 2:2, "Teach these great truths and pass them on to others."

Keynoter was General NYI President Rev. Holland Lewis, who spoke of "Teaching That Takes." Rev. Jesse Middendorf, general NYI secretary, presented a paper entitled "Nazarene

Youth International—a Framework for Ministry."

The conference focused on how to transfer to Nazarene young people five dimensions of the Christian faith: devotion, fellowship, discipleship, worship, and witness. The format consisted of reading prepared papers on

the above dimensions and the district presidents reacting in small growth groups.

The objective is to transfer these dimensions and the spirit of this conference to 175,000 Nazarene young people by 1980. □

—Dept. of Youth Ministries



On December 19, 1976, the West Chester, Pa., First Church dedicated their renovated sanctuary and expanded foyer and entranceway facilities. The dedication speaker was Dr. George Coulter. The cost of renovation and expansion was \$135,000. Rev. Robert S. Faulstick is the pastor.



The Marshall, Mich., church was dedicated October 24 by District Superintendent Harry T. Stanley. Also participating in the service were Rev. and Mrs. Ezra Hendley, former pastor and wife, and Pastor Kirk Starkweather. The 11-year-old church was purchased completely furnished in December, 1975, from the Reformed Church of America. The church, located on two acres, cost \$50,000. The building seats 175 and is valued at \$100,000. The indebtedness is \$33,000.

Sacred Trust



Miss Mae Wilcox of Kansas City says, "I believe in tithing. Yet stewardship encompasses all of my life and resources. Planning ahead through the church's Horizons program helps me express my concern for God's work."



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The Virginia District sponsored a successful personal evangelism clinic at Roanoke, Va., First Church, recently. Ninety-one persons heard the gospel, with 43 of them committing their lives to Christ. Dr. Don Gibson, executive director of the Department of Evangelism, reports that this is a record number of presentations for a single clinic, and also the highest percentage of responses. Rev. Gene Fuller, district superintendent, is now chairman of the Department of Evangelism of the General Board. Rev. Ted Holstein directed the clinic.

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V-4477	Junior Teaching Packet	\$3.50
V-5577	Teen Teaching Packet	\$3.50
VBS-Why, What, How?	(Worker's Handbook)	\$1.50

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NEWS OF CHURCHES

The Sebring, Ohio, church recently held a mortgage-burning ceremony during the morning worship hour on January 16. Dr. Floyd O. Flemming, district superintendent of the Akron District, was the guest speaker. Others participating in the service were: Pastor W. D. Phillips; Elbert Eaton, chairman of the board of trustees; Orin Irvin, church treasurer; and Arthur Speakman, a long-time member. □

A mortgage burning was held at the Bellmore, N.Y., church December 5, 1976. Members of the Methodist church, Christian and Missionary Alliance, Catholic, and neighboring Nazarene churches united in the celebration. District Superintendent M. V. Scutt, of the New York District, brought the message. Other participants were: Pastor Clifton T. Matthews; Rev. and Mrs. Larry Chandler; Rev. Leslie M. Cook; Rev. William A. Younkens, pastor of the Alliance church; Mrs. William D. Rhodes, treasurer; Rev. Robert A. Rapalje; and Irma Wagner of North Bellmore brought greetings from Congressman Norman Lent, who had contributed to the fund to pay off the mortgage. Pastor and Mrs. Clifton T. Matthews have served the Bellmore church since December 4, 1957. □

church schools

By Melton Wienecke

HAPPENINGS

CHILDREN IN OKINAWA ENJOY VACATION BIBLE SCHOOL

Bilingual children of Okinawan parentage, children from the military base, many of whom attend Keystone Church of the Nazarene, and students from Okinawa Christian School made up the fall vacation Bible school in Okinawa. Willa Witte reports there were many helpers and the children enjoyed the experience. □



OF PEOPLE AND PLACES

On January 4 word was received from the White House that the recent record album released by **Ken and Betty Masterman**, *Walk with Me*, had been accepted for placement into the Presidential Record Library of the White House in Washington, D.C.

Rev. Masterman is an ordained elder in the Church of the Nazarene and a prominent song evangelist. He and his wife also travel with Dr. Myron Augsburger in the Interchurch Evangelism Crusades throughout the United States, Canada, and the West Indies. They are presently members of the Northfield, N.J., church on the Philadelphia District.

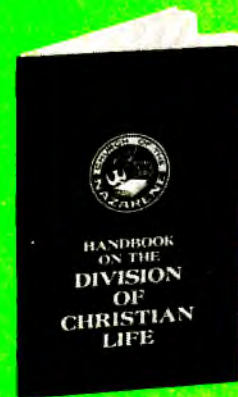
The presentation of a plaque to commemorate the honor was made on February 27, following a sacred concert. □

Pastor C. B. Carleton retired January 9 after 41 years of ministry in the Church of the Nazarene. He was pastor at Tuscaloosa Holt, Ala., where in the past eight years he led the church in a major relocation and construction program. Other churches served with distinction during his ministry were Nacogdoches, Tex.; Pasadena, Tex.; McComb, Miss.; and Iola, Kans. Major building programs were undertaken in each of these pastorates. During his ministry he was responsible for the organization of 10 churches. The Carletons will be living at McComb, Miss. □

Mrs. Tom Spalding, wife of the mission director in Bolivia, was contralto soloist for the annual municipal presentation of the *Messiah*, by Handel, under the direction of Carlos



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For 10 years, missionary service in isolated areas prevented participation in such cultural events for the Spaldings. This was a fulfillment of Matthew 6:33 for Mrs. Spalding and daughters Kathleen and Laura, who were members of the International Choir. Jean Webb, Nazarene missionary in La Paz, was also a member of the choir. □



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EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

A well-planned revival will involve people in doing things that will necessitate the direct leadership of the Holy Spirit in accomplishing the work set forth by the Word of God.

ANDREWS, GEORGE D.: Lanett, Ala. (Huguley), Apr. 5-10; Lanett, Ala. (1st), Apr. 12-17; Blackwell, Okla. (Southside), Apr. 19-24; Des Moines, Ia. (Southside), Apr. 26—May 1

ARMSTRONG, C. R.: Olive Hill, Ky., Apr. 5-10

ARNI FAMILY SINGERS: Independence, Mo. (New Salem Bapt.), Apr. 1-2; Iberia, Mo., Apr. 5-10; Sedalia, Mo. (1st), Apr. 17; Sedalia, Mo. (1st), Apr. 22-24; Greenrock, Ill., Apr. 26—May 1

ATTIG, WALTER: Montgomery City, Mo., Apr. 12-17; Dubuque, Ia., Apr. 19-24; Peru, Ind., Apr. 25—May 1

BAILEY, C. D.: North Vernon, Ind. (1st), Apr. 4-10; Georgetown, Ill., Apr. 18-24; Goshen, Ind. (1st), Apr. 25—May 1

BAKER, RICHARD C.: Winchester, Tenn., Apr. 4-10; Vidalia, Ga., Apr. 12-17; Philippi, W.Va., Apr. 19-24; Belington, W.Va., Apr. 25—May 1

BECKETT, C. FRANK: Muldrow, Okla. (1st), Mar. 31—Apr. 3

BELL, JAMES R. & JEAN: Dodge City, Kans. (1st), Mar. 29—Apr. 3; Norman, Okla. (1st), Apr. 5-10; Fairview, Okla. (Cedar Springs), Apr. 12-17; Lovington, N.M. (1st), Apr. 26—May 1

BERTOULETS, MUSICAL: Carrington, N.D., Apr. 5-10; Shipshewana, Ind., Apr. 12-17; Lakeview, Ohio, Apr. 19-24

BISSELL, DALE & BEVERLY: Dillonvale, Ohio, Apr. 26—May 1

BOHI, JAMES: Montrose, Colo. (1st), Apr. 6-10; East Rockaway, N.Y., Apr. 13-17; Washington, D.C. (1st), Apr. 20-24; Cincinnati, Ohio (Springdale), Apr. 26—May 1

BOND, GARY C.: Tulsa, Okla. (1st), Apr. 5-10; Kingfisher, Okla., Apr. 12-17; Okmulgee, Okla., Apr. 19-24; Tulsa, Okla. (Central), Apr. 26—May 1

BRISCOE, JOHN B.: Vernon, Tex., Apr. 3-10; Udall, Kans., Apr. 17-24; Iola, Kans. (1st), Apr. 26—May 1

BROOKS, STANLEY E.: Vermontville, N.Y., Apr. 12-17

BROWN, ROGER N.: Bolingbrook, Ill., Mar. 30—Apr. 3; Kankakee, Ill. (1st), Apr. 10; Peoria, Ill. (zone tour), Apr. 11-17

BUCKLES-BURKE EVANGELISTIC TEAM: Peoria, Ill. (Golden Acres), Mar. 29—Apr. 10; St. Elmo, Ill. (Edgewood), Apr. 12-17; Hammond, Ind. (Woodlawn), Apr. 19-24; Parker City, Ind., Apr. 26—May 1

BURKHAMMER FAMILY: Rochester, Pa. (Wes.), Apr. 8-10; Caldwell, Ohio, Apr. 12-17

CANEN, DAVID: Lafayette, Ga. (1st), Apr. 4-10

CAUDILL, STEVE & SUE: St. Johns, Mich., Apr. 5-10; Greenwood, Ind., Apr. 12-17; Binghamton, N.Y. (1st), Apr. 19-24; Owego, N.Y. (1st), Apr. 26—May 1

CAYTON, JOHN: Edinboro, Pa., Apr. 5-10; Maynard, Mass., Apr. 12-17; Johnson, Vt. (St. Albans), Apr. 19-24; Rome, Ga., Apr. 26—May 1

CLARK, GENE: Greensfork, Ind., Apr. 5-10; Macomb, Ill., Apr. 12-17; Kankakee, Ill. (Limestone), Apr. 19-24; Jeffersonville, Ind. (1st), Apr. 26—May 1

CLIFT, NORVIE O.: Maywood, Calif. (1st), Apr. 3-10; Burlington, Colo., Apr. 12-17

CLINE, JERRY: Doyle, Tenn., Apr. 5-10; Drumright, Okla., Apr. 12-17; Bedford, Ind. (Valley Mission), Apr. 19-24; Memphis, Tenn. (Whitehaven), Apr. 26—May 1

COBB, BILL: Marlton, N.J. (Wiley), Apr. 6-10; Oxford, Pa., Apr. 12-17; Clinton, Ia. (Calvary), Apr. 19-24; Bethany, Okla. (Calvary), Apr. 26—May 1

CONE, A. F.: Hartford, Conn. (Calvary), Apr. 3-10; Kane, Pa., Apr. 19-24

COX, C. B.: Roanoke, Va., Mar. 30—Apr. 3; Glasgow, W.Va., Apr. 26—May 1

COY, JIM: Warren, Ind. (Hillcrest), Mar. 29—Apr. 3

CRANE, BILLY D.: Romney, W.Va., Apr. 5-10; Summersville, W.Va., Apr. 19-24; Shadyside, Ohio, Apr. 26—May 1

CULBERTSON, BERNIE: Fairbanks, Alaska (Totem Park), Apr. 12-17; Anchorage, Alaska (Hillcrest), Apr. 18-24

DARNELL, H. E.: Robertsville, Ohio, March 31—Apr. 10; Indianapolis, Ind., Apr. 14-24; Indianapolis, Ind., Apr. 28—May 8

DELL, JIMMY: Yuba City, Calif., Mar. 30—Apr. 3; Hobbs, N.M. (1st), Apr. 7-10; New Lathrop, Mich. (1st), Apr. 12-17; West Milton, Ohio (1st), Apr. 19-24; Carlsbad, N.M. (Church St.), Apr. 26—May 1

DISHON, MELVIN: Osgood, Ind., Apr. 5-10; Monticello, Ky., Apr. 12-17; Versailles, Ky., Apr. 19-24; Louisville, Ky. (Okolona), Apr. 26—May 1

DIXON, GEORGE & CHARLOTTE: West Coast (concert tour), Apr. 5-10; Fowler, Colo., Apr. 12-17; Newkirk, Okla., Apr. 19-24; Girard, Kans., Apr. 26—May 1

DUNMIRE, RALPH & JOANN: Sherman, Tex. (1st), Apr. 12-17; Charleston, W.Va. (Valley Grove), Apr. 26—May 1

DUNN, DON: Windham, Ohio, Apr. 19-24; Norwalk, Ohio, Apr. 26—May 1

EDWARDS, TERRY W.: Nocona, Tex. (1st), Mar. 29—Apr. 3; Marine City, Mich., Apr. 12-17

ELLINGSON, R. LEE: Conway, Ark. (College Ave.), Mar. 29—Apr. 3; Poteau, Okla., Apr. 4-10; Dayton, Ohio (hol. conv.), Apr. 12-13; O'Fallon, Mo., Apr. 14-24; Indianapolis, Ind. (Meridian St.), Apr. 25—May 1

ELLWANGER, C. WILLIAM: Fairfield, Ia. (1st), Mar. 29—Apr. 3; Cedar Falls, Ia. (1st), Apr. 5-10; Boulder, Colo., Apr. 12-17; Sterling, Ill. (1st), Apr. 19-24; Fergus Falls, Minn., Apr. 26—May 1

EMSLEY, ROBERT: Enterprise, Ore., Apr. 5-10; Napa, Calif., Apr. 12-24

ERICKSON, A. WILLIAM: Lawrence, Kans. (1st), Apr. 5-10; St. Louis, Mo. (Southside), Apr. 12-17; St. Louis, Mo. (Southwest), Apr. 19-24; Richmond, Va. (Southside), Apr. 26—May 1

EVERMAN, WAYNE: Grayson, Ky., Mar. 29—Apr. 3

FELTER, JASON H.: Elkton, Md. (Evang. Chr.), Apr. 5-10; Asheville, N.C. (Wes.), Apr. 12-17; Albemarle, N.C. (Wes.), Apr. 26—May 1

FILES, GLORIA & ADAMS, DOROTHY: Ithaca, N.Y. (children's cru.), Mar. 29—Apr. 3; Indian Head, Md. (children's cru.), Apr. 12-17; Damascus, Md. (Wes. Meth.—children's cru.), Apr. 26—May 1

FISHER, C. WILLIAM: Amarillo, Tex. (1st), Apr. 19-24; Ada, Okla. (1st), Apr. 26—May 1

FLORENCE, ERNEST E.: Stinesville, Ind., Mar. 29—Apr. 3; Linton, Ind., Apr. 4-10; Ellisville, Ill., Apr. 11-17

FORD, NORMAN: Leesburg, Va., Apr. 12-17; Greensboro, Pa., Apr. 19-24

FORTNER, ROBERT E.: Paducah, Ky. (1st), Apr. 5-10; Mahomet, Ill. (1st), Apr. 12-17; Dana, Ind., (1st), Apr. 19-24; Cloverdale, Ind. (1st), Apr. 26—May 1

FRODGE, HAROLD: Danville, Ill. (Douglas Park), Mar. 28—Apr. 3; Rushville, Ill., Apr. 4-10; Humbolt, Kans., Apr. 11-17; Walnut, Ill., Apr. 19-24; Danville, Ill., Apr. 26—May 1

GADBOW, C. D.: Chariton, Ia., Apr. 12-17; Glenwood, Ia., Apr. 19-24; Farmington, Ia., Apr. 26—May 1

GAGNON, DAVE & KAREN: Lowville, N.Y. (Bethel), Apr. 10

GATES, KENNETH: Beech Grove, Ind., Apr. 4-10; Grand Rapids, Mich. (Fuller Ave.), Apr. 12-17; Indianapolis, Ind. (West Side), Apr. 19-24; Indianapolis, Ind. (South Irvington), Apr. 26—May 1

GAUTHORP, WAYLAND & JOAN: Louisville, Ky. (Valley), Apr. 5-10; New Martinsville, W.Va., Apr. 15-24; Elizabethton, Tenn. (1st), Apr. 26—May 1

GILLESPIE, SHERMAN & ELSIE: Losantville, Ind. (Antioch Chr.), Apr. 18-24

GLAZE, HAROLD & MARILYN: Cleveland, Okla. (1st), Apr. 12-17; Glasgow, Ky. (Trinity), Apr. 19-24; Florien, La. (Cenchræa), Apr. 26—May 1

GLENDENNING, PAUL & BOBBIE: Evansville, Ind. (Victory Chapel), Apr. 4-10; St. Louis, Mo. (Southwest), Apr. 19-24; Cambridge, Ohio (city cru.), Apr. 25—May 1

GOODMAN, BILL: Linden, Mich., Apr. 5-10

GORMANS, SINGING: Louisville, Ky. (Peniel), Apr. 10

GREEN, JAMES & ROSE: Lawrence, Kans. (1st), Apr. 5-10; Blanchester, Ohio, Apr. 12-17; Muncie, Ind. (South Side), Apr. 19-24; Glen Burnie, Md., Apr. 26—May 1

GRIMES, BILLY: Texarkana, Tex. (North), Apr. 5-10

GRINDLEY, GERALD & JANICE: Roanoke, Va. (Garden City), Apr. 5-10; Roanoke, Va. (Eastgate), Apr. 19-24; Salisbury, Md. (Emmanuel Wes.), Apr. 26—May 1

HAINES, GARY: Euless, Tex., Apr. 1-3; Orlando, Fla. (Dist.

NYI), Apr. 9; Geneva, Fla., Apr. 7-8, 10; Joliet, Ill. (Crystal Lawrence), Apr. 12-17; Ft. Worth, Tex. (Wedgewood), Apr. 19-24; Houston, Tex. (North Freeway), Apr. 29—May 1

HALL, CARL N.: Millinocket, Me., Apr. 12-17; Green Rock, Ill., Apr. 26—May 1

HAMILTON, MARK: Mitchell, Md. (1st), Apr. 5-10; Danville, Ky., Apr. 12-17; Bedford, Ind. (Davis Mem.), Apr. 19-24; Kurtz, Ind., Apr. 26—May 1

HANCOCK, BOYD C.: Creve Coeur, Ill. (1st), Mar. 29—Apr. 3; Princeton, W.Va., Apr. 5-17; Houston, Tex., Apr. 26—May 1

HARROLD, JOHN W.: Cedar Rapids, Ia. (Trinity), Apr. 19-24; Rapid City, S.D. (1st), Apr. 26—May 1

HEASLEY, JIMMY & FERN: Muskogee, Okla. (Trinity), Apr. 12-17

HICKS, JOHN D.: Lynden, Ontario (Orkney), Apr. 15-17; Shelburne, Ontario (Grace), Apr. 22-24

HOECKLE, WESLEY W.: Beebe, Ark., Mar. 22—Apr. 3; Canby, Ore., Apr. 10-17

HOLLEY, C. D.: Shelby, Ohio, Apr. 5-10; Flora, Ill., Apr. 13-24; Vicksburg, Mich. (Chapman Mem.), Apr. 26—May 1

HOLLOWAY, WARREN O.: Virginia Beach, Va. (Tidewater Central), Mar. 29—Apr. 3; Vienna, Va., Apr. 5-10; Oxford, Pa., Apr. 12-17; Corapolis, Pa., Apr. 19-24; Decatur, Ind., Apr. 26—May 1

HOOTS, BOB: Lexington, Ky. (Calvary), Apr. 5-10; Cedar Rapids, Ia. (1st), Apr. 12-17; Otisville, Mich. (1st), Apr. 19-24

HOWARD, MICHAEL: Worthington, Ky., Apr. 3-10; Mayfield, Ky. (New Liberty), Apr. 14-17

HUNDLEY, EDWARD J.: Muncie, Ind. (Mayfield), Apr. 11-17; Bucyrus, Ohio (1st), Apr. 19-24

INGLAND, WILMA JEAN: Masontown, W.Va., Apr. 11-17; Steubenville, Ohio, Apr. 26—May 1

INGRAM, TED: Rogers, Ark. (Pea Ridge), Apr. 12-17; Fayetteville, Ark. (1st), Apr. 25—May 1

IRWIN, ED: Mishawaka, Ind. (1st), Apr. 5-10; Shelby, Ohio, Apr. 11-17; Sciotoville, Ohio (Portsmouth), Apr. 19-24; Speedway, Ind., Apr. 26—May 1

JACKSON, CHUCK & MARY: Scranton, Kans., Apr. 1-3; Columbus, Ga. (1st), Apr. 6-10

JACKSON, PAUL & TRISH: Scottsbluff, Neb. (1st), Mar. 29—Apr. 3; Reserved, Apr. 4-12; Kans. City area, Apr. 13-24

JANTZ, CALVIN & MARJORIE: Cincinnati, Ohio (Chase Ave.), Apr. 5-10; Dewey, Okla., Apr. 12-17; Enid, Okla. (1st), Apr. 19-24; Montpelier, Ohio, Apr. 27—May 1

JAYMES, RICHARD: Rutland, Ohio, Mar. 30—Apr. 4; Robertsdale, Pa. (Broadtop), Apr. 20—May 1

JEWETT, LARRY & PAT: Sand Springs, Okla., Apr. 5-10; O'Fallon, Mo., Apr. 14-24

JOHNSON, EDWARD J.: Olivia, Minn., Apr. 17-21

JOHNSON, RON: Concerts on NW Dist., Apr. 3; Concerts on NW Dist., Apr. 10; Concerts on Intermt. Dist., Apr. 17; Richland, Wash. (1st), Apr. 18-24

JONES, CLAUDE W.: Fawn Grove, Pa., Apr. 5-10; Harrisonville, Pa., Apr. 12-17; Binghamton, N.Y. (1st), Apr. 19-24; Yorktown Heights, N.Y., Apr. 26—May 1

KESLER, JAMES O.: Brazil, Ind. (1st—children's cru.), Apr. 1-3

KOHR, CHARLES A.: Corry, Pa., Apr. 5-10; Sharon, Pa., Apr. 18-24

KRATZ, ELDON & KAY: Bartlesville, Okla. (1st), Apr. 2-3; Wichita, Kans. (Westside), Apr. 10; Kansas City, Mo. (Dundee Hills), Apr. 15-17

LANIER, JOHN H.: Swayzee, Ind., Mar. 30—Apr. 10; Fairmount, Ind. (Community), Apr. 13-24; Brilliant, Ohio, Apr. 27—May 8

LASSELL, RAY: Bradford, Ohio, Apr. 5-10; Milltown, Ind., Apr. 12-17; Fulton, Ind., Apr. 19-24; Columbus, Ind., Apr. 26—May 1

LAXSON, WALLY & GINGER: Decatur, Ala. (1st), Apr. 5-10; Cedar Rapids, Ia. (1st), Apr. 12-17; Otisville, Mich., Apr. 19-24; Decatur, Ala. (1st), Apr. 26—May 1

LECKRONE, LARRY: Aroma Park, Ill., Apr. 5-10; Endicott, N.Y., Apr. 12-17; Bucyrus, Ohio (1st), Apr. 19-24; Fergus Falls,

Minn., Apr. 26—May 1
LEMASTER, BEN: Marina, Calif. (Monterey Peninsula), Apr. 3-6; Kingsburg, Calif., Apr. 10-15
LESTER, FRED: Kansas City, Kans. (Highland Crest), Apr. 5-10; Tulsa, Okla. (Springdale), Apr. 12-17; Vinita, Okla., Apr. 19-24; Ottumwa, Ia. (1st), Apr. 26—May 1
LIDDELL, P. L.: Akron, Ohio (Evang. Cong.), Mar. 29—Apr. 3; Canton, Ohio (Evang. Cong.), Apr. 5-10; Coal Grove, Ohio, Apr. 12-17; Charleston, W.Va. (Calvary), Apr. 19-24; South Point, Ohio, Apr. 26—May 1
LOMAN, LANE & JANET: Princeton, Ind. (Gen. Bapt.), Apr. 11-17; Hominy, Okla., Apr. 19-24; Burlington, Ia. (1st), Apr. 26—May 1
LOWN, ALBERT: West Grove, Pa. (Avon Grove), Apr. 5-10; Denver, Colo. (1st), Apr. 12-17; Whitefish, Mont., Apr. 19-24; Kalispell, Mont. (1st), Apr. 26—May 1
MANLEY, STEPHEN: Roanoke, Va. (Garden City), Apr. 5-10; Charlottesville, Va., Apr. 12-17; Roanoke, Va. (East Gate), Apr. 19-24; Richmond, Va. (Southside), Apr. 26—May 1
MANNING, C. M.: Sardinia, Ohio, Apr. 12-17; Pennville, Ind. (Sugar Grove), Apr. 26—May 1
WARLIN, BEN F.: Memphis, Tenn. (Millington), Mar. 29—Apr. 3; Brookhaven, Miss., Apr. 5-10; Jacksonville, Fla. (University Blvd.), Apr. 14-17; California, Pa., Apr. 19-24; West Mifflin, Pa. (Lincoln Pl.), Apr. 26—May 1
McABEE, JAMES: Mitchell, Ind., Apr. 5-10; Bedford, Ind. (indoor camp), Apr. 11-17; Greensburg, Ind. (Free Meth.), Apr. 18-24; New Castle, Ind. (1st), Apr. 26—May 1
McCLURE, DARL: Rising Sun, Ohio, Apr. 19-24
McKINNEY, ROY T.: Fostoria, Ohio (1st U.B. in Christ), Apr. 5-10; Mannington, W.Va., Apr. 12-17; Lisbon, Ohio, Apr. 19-24; Spencer, W.Va., Apr. 26—May 1
McWHIRTER, STUART: Kansas City, Kans. (Victory Hills), Mar. 29—Apr. 3; Bethany, Okla. (Wms. Mem.), Apr. 5-10; Grand Prairie, Tex. (1st), Apr. 12-17; Big Spring, Tex. (1st), Apr. 19-24
MEREDITH, DWIGHT & NORMA JEAN: University Park, Ia. (Vennard College), Apr. 1; Kansas City, Kans. (Highland Crest), Apr. 5-10; LaVerne, Okla., Apr. 11-17; Ft. Wayne, Ind. (West Main), Apr. 25—May 1
MERRITT, HERBERT & ANN: Peoria, Ill. (1st), Apr. 12-17; Ames, Ia., Apr. 19-24; Anna, Ill. (1st), Apr. 23—May 1
MICKEY, BOB: Hewitt, Minn., Apr. 5-10; Spooner, Wis., Apr. 12-17; Worden, Mont., Apr. 26—May 1
MILLER, HENRY & RUTH: California, Pa., Apr. 19-24; Hyde, Pa. (Wes.), Apr. 25—May 1
MONTGOMERY, CLYDE: Alpena, Mich., Mar. 29—Apr. 3; Indianapolis, Ind., (South Side), Apr. 12-17; Sullivan, Ind., Apr. 19-24
MORRIS, CLYDE H.: Parkersburg, W.Va. (Marriott), Apr. 1-10; Lynchburg, Va., Apr. 12-17; Newton Falls, Ohio, Apr. 19-24; Clarksburg, W.Va., Apr. 26—May 1
MULLEN, DeVERNE H.: Corry, Pa., Apr. 5-10; Akron, Ohio, Apr. 19-24; N. Cambridge, Mass. (W. Sommersville), Apr. 26—May 1
MYERS, HAROLD: Detroit, Mich. (Roseville), Mar. 29—Apr. 3; Tecumseh, Mich., Apr. 5-10; Beulah, Mich. (Wes.), Apr. 12-17; Adrian, Mich. (Madison), Apr. 19-24; Montrose, Mich., Apr. 26—May 1
NEFF, LARRY & PATRICIA: Virginia Beach, Va. (Tidewater Central), Mar. 29—Apr. 3; Roanoke, Va., Apr. 12-17; New Lothrop, Mich., Apr. 26—May 1
NEUSCHWANGER, ALBERT: Reserved, Apr. 4-10; Newton, Ia. (1st), Apr. 18-24; Cedar Rapids, Ia. (1st), Apr. 25—May 1
OVERTON, WILLIAM D.: Seaford, Del., Apr. 3-10
PALMER, JAMES E.: Cuba, Ill., Mar. 29—Apr. 3; Greensboro, Ind., Apr. 5-10; Mount Vernon, Ill. (Trinity), Apr. 19-24; Poplar Bluff, Mo. (1st), Apr. 26—May 1
PASSMORE EVANGELISTIC PARTY: Columbus, Ohio, Apr. 5-10; New Wilmington, Pa. (Evang. Un. Br.), Apr. 12-17; Dayton, Ohio, Apr. 19-24; Toronto, Ohio, Apr. 26—May 1
PEMBLE, AL & FAMILY: Crothersville, Ind., Mar. 29—Apr. 3; Danville, Ind., Apr. 5-10; New Albany, Ind., Apr. 12-17; New Berlin, Wis., Apr. 19-24; Mauston, Wis., Apr. 26—May 1
PERDUE, NELSON S.: Canton, Ill. (Eastside), Apr. 4-10; Mansfield, Ohio (Grace), Apr. 12-17; Angola, Ind., Apr. 19-24; Union City, Ind., Apr. 26—May 1
PHILLIPS, GENE E.: Lake Charles, La., Mar. 25—Apr. 3; Boone, Ia., Apr. 5-10; Cincinnati, Ohio, Apr. 12-17; Ravenna, Ohio, Apr. 19-24; Hurricane, W.Va., Apr. 26—May 1
PIERCE, BOYCE & CATHERINE: Vienna, W.Va., Apr. 5-10; Cayuga, Ind., Apr. 12-17; Brazil, Ind. (1st), Apr. 19-24; Upland, Ind., Apr. 26—May 1
PITTS, PAUL J.: N. Fla. Dist. (concert tour), Apr. 4-10; Cent. Fla. Dist. (concert tour), Apr. 12-17; Reserved, Apr. 18-24; S. Fla. Dist. (concert tour), Apr. 26—May 1
PORTER, JOHN & PATSY: Vance, Ala. (Wallace Chapel), Apr. 5-10; Hueytown, Ala. (1st), Apr. 12-17; Reserved, Apr. 19-24; Gordonsville, Tenn. (1st), Apr. 26—May 1
POWELL, FRANK: Brownstown, Ind., Apr. 18-24
QUALLS, PAUL M.: Jacksonville, Fla. (Lem Turner Rd.), Mar. 29—Apr. 3; Fostoria, Ohio (Un. Br. in Chr.), Apr. 5-10; Mannington, W.Va. (1st), Apr. 12-17; Spencer, W.Va. (1st), Apr. 27—May 1
RAKER, W. C.: Ala., Tenn., and Ark. (concerts), Apr. 11-17; Farmington, Mo. (1st), Apr. 19-24
READER, GEORGE H. D.: Auburn, Ill., Apr. 10-17; Oakwood, Ill., Apr. 24—May 1
RICHARDS, LARRY & PHYLLIS: Franklin, Ind. (Walters Chapel), Mar. 28—Apr. 3; North Vernon, Ind. (Wes.), Apr. 11-17; Indianapolis, Ind. (Trinity Wes.), Apr. 19-24; Jeffersonville, Ind. (1st), Apr. 29—May 1
RIDEN, KENNETH: Beech Grove, Ind., Apr. 6-17; Lynn, Ind., Apr. 19-24; Greenfield, Ind. (Grace), Apr. 26—May 1
RODGERS, CLYDE B.: Rock Hill, N.Y., Apr. 3-10; Cambridge, Mass., Apr. 13-24
SCHMELZENBACH, ELMER F.: Westminster, Colo., Apr. 6-10; Oklahoma City, Okla. (Western Oaks), Apr. 17; Hutchinson, Kans. (1st), Apr. 20-24
SCHOONOVER, MODIE M.: Grand Rapids, Mich. (Fuller Ave.), Apr. 12-17; Hilliard, Ohio, Apr. 26—May 1
SHARP, CHARLES R.: Belding, Mich. (1st Free Meth.), Apr. 5-10; Laingsburg, Mich., Apr. 19-24; Attica, Mich. (Beulah), Apr. 26—May 1
SHEA, A. J.: Wilmington, Ohio, Apr. 19-24
SHUMAKE, C. E.: Berne, Ind., Apr. 4-10; Waukesha, Wis., Apr. 19-24
SIPES, JOHN R.: Bucklin, Kans., Apr. 7-10; Stafford, Kans., Apr. 26—May 1
SLACK, DOUGLAS: Greensboro, Ind., Apr. 5-10; Winchester, Ind. (Wes. Meth.), Apr. 25—May 1
SMITH, CHARLES HASTINGS: Sacramento, Calif. (Liberty Towers), Apr. 1-3; Bremerton, Wash. (1st), Apr. 5-10; Everett, Wash. (1st), Apr. 12-17
SMITH, HAROLD L.: Rochester, Mich. (Auburn Heights), Apr. 12-17; North Star, Mich., Apr. 19-24; Lansing, Mich. (Zion), Apr. 27—May 1
SMITH, OTTIS E.: Newell, W.Va. (1st), Apr. 5-10; Pittsburgh, Pa. (Lincoln Pl.), Apr. 12-17; Waterville, Vt., Apr. 19-24; Kingston, N.Y. (1st), Apr. 26—May 1
SNOW, DONALD: Grand Rapids, Mich. (West), Apr. 1-10; Charlevoix, Mich., Apr. 12-17; Bethel Park, Pa. (South Hills), Apr. 19-24; Dayton, Ohio (Central), Apr. 26—May 1
SPARKS, ASA H.: Elkton, Ky. (1st), Apr. 5-10; Central City, Ky., Apr. 19-24

STAFFORD, DANIEL: Lakewood, Fla. (camp), Apr. 7-17; Indianapolis, Ind. (Southport), Apr. 20—May 1
STEGALL, DAVID: Angleton, Tex., Apr. 5-10; Clinton, Okla., Apr. 19-24; Bradyville, Tenn. (Hollow Springs), Apr. 26—May 1
STEWART, PAUL J.: Decatur, Ill., (West Side), Apr. 12-17; Corydon, Ind. (1st), Apr. 19-24
STONE, GOSPEL SINGING: Palisade, Colo., Apr. 3
STRICKLAND, RICHARD: Newark, Ohio (1st), Apr. 6-10; Endicott, N.Y. (1st), Apr. 12-17; Akron, Ohio (Trinity), Apr. 19-24; Belle, W.Va. (1st), Apr. 26—May 1
SWANSON, ROBERT L.: Yale, Mich. (Bethel), Mar. 29—Apr. 3; Chicago, Ill. (Midwest), Apr. 5-10; St. Louis, Ill. (Lemay), Apr. 12-17; Washington, Ia., Apr. 19-24; Marine City, Mich., Apr. 26—May 1
SWEENEY, ROGER & EULETA: Central City, Ky., Apr. 3; Glasgow, Ky. (1st), Apr. 10; Indianapolis, Ind. (Southside), Apr. 12-17; Cedar Rapids, Ia. (Trinity), Apr. 19-24
THOMAS, J. MELTON: Canonsburg, Pa., Apr. 5-10; Belpre, Ohio, Apr. 12-17; London, Ky., Apr. 19-24; Yukon, Okla., Apr. 26—May 1
THORNTON, RON & BONNIE: Chesaning, Mich., Apr. 5-10; Eau Claire, Wis. (1st), Apr. 12-17; Willmar, Minn., Apr. 19-24; Lacona, Ia., Apr. 26—May 1
TRIPP, HOWARD: Asheville, N.C. (1st), Mar. 29—Apr. 1; East Harpswell, Me., Apr. 5-10; Ft. Wayne, Ind., Apr. 12-17; Indianapolis, Ind. (South Irvington), Apr. 26—May 1
TUCKER, BILL & JEANNETTE: LaGrange, Ind., Apr. 5-10; Oak Lawn, Ill. (Wes. Community), Apr. 13-17; Seymour, Mo. (Dogwood), Apr. 19-24; Kendallville, Ind. (1st), Apr. 26—May 1
TURNOCK, JOHN J.: McAlester, Okla., Apr. 5-10; Sterling, Colo., Apr. 12-17; Casper, Wyo. (1st), Apr. 20-24; San Diego, Calif. (Linda Vista), Apr. 25—May 1
VARIAN, WILLIAM E.: Eugene, Ore. (1st), Mar. 29—Apr. 3; Seattle, Wash. (Aurora), Apr. 12-17; Spokane, Wash. (Shadle Park), Apr. 19-24; Pontiac, Mich. (1st), Apr. 29—May 1
WARD, LLOYD: Peoria, Ill. (Northside), Apr. 10-17; Marshall, Mo., Apr. 19-24; Hutchinson, Kans. (Westside), Apr. 26—May 1
WELCH, JONATHAN & ILONA: Brookfield, Ill., Apr. 5-10; Aurora, Ill. (Elmwood), Apr. 12-17; Georgetown, Ill., Apr. 18-24; Oklahoma City, Okla. (Britton), Apr. 26—May 1
WELCH, W. B.: Ashdown, Ark., Mar. 29—Apr. 3; Mena, Ark., Apr. 5-10; Johnstown, Pa. (1st), Apr. 19-24
WHITED, CURTIS: Norwood, Mo., Apr. 11-17; Lincoln, Neb. (Northside), Apr. 18-24; Leon, Ia., Apr. 25—May 1
WILLIAMS, LAWRENCE: Knowles, Okla., Apr. 18-24
WINEGARDEN, ROBERT: Astoria, Ill., Apr. 12-17; Harrisburg, Pa. (Bethany), Apr. 19-24
WISE, DAVE: Kansas City, Kans. (Antioch), Apr. 5-10; Niagara Falls, N.Y., Apr. 19-24
WISEHART, LENNY & JOY: Redwood City, Calif., Apr. 5-10; Palmdale, Calif., Apr. 12-17; San Jose, Calif. (Cambrian Pk.), Apr. 19-24; Santa Cruz, Calif. (1st), Apr. 26—May 1
WRIGHT, EARL G.: Racine, Ohio (1st), Apr. 5-10; Creston, Ohio, Apr. 11-17; Pittsburgh, Pa. (North Hills), Apr. 19-24; Marmet, W.Va., Apr. 26—May 1
WYLIE, CHARLES: Burlington, Kans. (1st), Apr. 5-10; Mountain Grove, Mo. (1st), Apr. 12-17; Grove City, Ohio (Darbydale), Apr. 19-24; Bruceton Mills, W.Va. (1st), Apr. 26—May 1
WYRICK, DENNIS E.: Frankfort, Ky. (Capital), Mar. 29—Apr. 3; Mooresville, N.C. (1st), Apr. 5-10; Wadsworth, Ohio (1st), Apr. 12-17; Akron, Ohio (Goodyear Hgts.), Apr. 19-24; Columbiana, Ohio, Apr. 26—May 1

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

Pastor Charles E. Jones of the **Nacogdoches, Tex., First Church**, reports an "outstanding" indoor camp with Rev. Carl Hall preaching and Steve and Sue Caudill, musicians. "We closed out Sunday night with the altar lined, no preaching, shouts of glory—a real baptism of the Holy Ghost." □

Pastor John R. Andrus, of **Chatanooga, Tenn., First Church**, reports a recent revival with Rev. Bob

Hoots. "The closing night of the revival was one of the greatest we have seen here . . . people just came from everywhere seeking spiritual help. God certainly blessed." □

The **Oberlin, Kans., church** had a good revival with Evangelist Curtis Whited, of Olathe, Kans. Pastor Sylvia Anderson reports, "There were seekers at the altar every service but one and the church was blessed." □

Pastor Jerry D. Ulrich reports **Owosso, Mich., First Church** wit-

nessed an outstanding winter revival with Evangelist Gary Haines. "Scores of seekers found help at the altar . . ." □

Pastor Charles E. Bertram reports a youth revival at the **Columbus, Ind., Newbern Church** with Evangelist Bill Stanton of Montpelier, Ind. Music was furnished by the youth choir, with the Graham Family Singers assisting on Saturday night and Sunday morning. There were 21 seekers, 4 of which were young adults. □



Dr. John Stockton, director of financial development, presents a \$250,000 check from Mabee Foundation to Dr. Curtis Smith, president of Mid-America Nazarene College. This amount has been added to the \$300,000 that the college has already raised to build the first phase of the R. Curtis Smith Religion Building. Phase I will include 11 classrooms, a 200-seat auditorium, and faculty office complex. Phase II, a colonial-style auditorium, will serve as the focal point of the campus.

GENERAL BOARD APPROVES PENSION INCREASE

On April 1 "Basic" Pension benefits for retired ministers and widows will be increased for the fourth time since the program began on the same date in 1971. With this increase, approved by the General Board at its recent annual session, benefits will be exactly double what they were when the program began.

"Basic" Pension benefits for Nazarene ministers now stands at \$3.50 per month for each year of full-time service in the church. As of April 1 the rate will be \$4.00 per month for each

year of service. Benefits are received for a minimum of 15 years of service up to a maximum of 40 years. Thus, the maximum monthly pension benefit will change from \$140 to \$160 on April 1. In 1971, the maximum benefit was \$80.00 per month.

This increase was made possible by the excellent support of the Pensions and Benevolence budget during the 1975-76 assembly year. Across the denomination 93.26 percent of this budget was paid—a new record. □

5th BIENNIAL WRITERS' CONFERENCE

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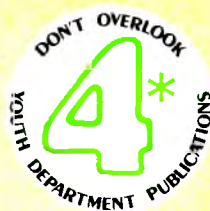
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EARL WOLF HEADS MINISTRY TO CHAPLAINS

The Department of Education and the Ministry has assumed responsibility for the work of the chaplaincy in the Church of the Nazarene in accordance with action taken at the General Assembly last summer.

Dr. Earl Wolf, who is also director of Christian Service Training, will have charge of this new assignment.

Previously the military chaplaincy had been under the Department of Youth in conjunction with its ministry to service personnel. This latter program will continue under the Department of Youth Ministries. □

—NCN



Chaplain Max Jones (r.) is the chaplain of the Florida State Prison. He is receiving the congratulations of General Secretary B. Edgar Johnson upon being named recipient of the Chaplain of the Year Award by the Salvation Army, which makes such presentations annually to an institutional chaplain at the time of the American Correctional Association Congress of Corrections. Presentation was made during the latest congress meeting in Denver. The ministry of institutional chaplains was officially recognized in legislation adopted by the Nineteenth General Assembly in Dallas in June, when responsibility for this ministry, as well as the military chaplaincy, was written into the assignment of the Department of Education and the Ministry.



GENERAL NYI COUNCIL MEETING

Newly elected NYI Council members met in Kansas City, January 12-13. Three significant items on the agenda were: the election of an ethnic minority representative, a more definitive statement on NYI membership, and the development of objectives for Nazarene World Youth Conference in Estes Park, Colo., July 18-23, 1978.

Rev. James Paddock of Winslow, Ariz., was elected ethnic minority representative. Rev. Paddock is NYI president of the North American Indian District, and pastor of our Dilkon-Navajo church 35 miles north-east of Winslow.

The following statement was adopted which will better define NYI membership.

Membership of NYI be understood to include all those showing their desire for the benefits and responsibilities of NYI by commitment to consistent participation in any of the youth ministries in the local church (such as: Sunday school, discipleship training, IMPACT, outreach ministries, fellowship groups, and other ministries); and that this membership be recorded.

The third major agenda item was

this statement of objectives for World Youth Conference.

(1) To offer experiences under the Lordship of Jesus Christ through worship, witnessing, discipleship, devotion, and fellowship; (2) to experience the oneness of the body of Christ; (3) to acquaint young people with their international church; (4) to challenge, equip, and channel youth for service in the church.

On Thursday morning General Superintendent V. H. Lewis shared devotional thoughts on: "We Are to Teach Them How to Live."

General President Holland Lewis' report was received with appreciation, as was Executive Director Mel McCullough's and the Youth Department staff.

The meeting was directly linked to the District Presidents' Leadership Conference whereby council members and district presidents joined in strategy and spirit to teach the great truths of Scripture and pass them on to others. □

For God So Loved



...He Gave.

"The Great Commission motivates us. The task is not yet accomplished. The challenges we accept, and in doing so, face the year 1977 with optimism, courage, and faith in His all-encompassing promises."

—**DR. JERALD D. JOHNSON**
Executive Director
Department of World Mission



After worshipping in a home for seven months, the Sinoia, Rhodesia, English congregation recently rented and re-decorated this building. The church was started in May, 1976, when Mr. and Mrs. R. J. Wissbroecker and the Mrs. P. Tibbits family felt the need for a holiness church in this community of 3,000. Just after moving into the building, Rev. L. V. Wright, Nazarene missionary in Bulawayo, Rhodesia, preached for a youth revival. The average attendance was 47 with 16 seekers at the altar. Youth from the Salisbury church provided the music. Mr. R. J. Wissbroecker is a Nazarene layman teaching in the Sinoia high school. He has led the congregation to begin a Sunday school for the Coloured people of Sinoia. This is a thriving outreach for the newest Church of the Nazarene in Rhodesia.

EASTER OFFERING For World Evangelism

GOAL: \$5,200,000



TRIBUTES TO GORDON T. OLSEN

Leaders from the general church, with Pastor Walter Lanman and members and friends of the local church and the Oregon Pacific District, met in Eugene, Ore., First Church at noon Saturday, February 26, to pay final tribute to Dr. Gordon T. Olsen, lay member of the General Board and well-known churchman.

Pastor Lanman presided. Special music featured solos by Willard Friesen, a member of the Oregon Pacific District Advisory Board. The obituary was read by the superintendent of the Oregon Pacific District, Rev. Carl B. Clendenen, Jr. Prayer was offered by Dr. Raymond Hurn, executive director of the Department of Home Missions.

The following telegram, one of many received, was read:

The Church of the Nazarene has suffered a great loss in the passing of Gordon Olsen. His dedicated churchmanship has been exemplary of the finest in Christian commitment. Kingdom interests have always had first place in his life.

No one could have rendered more selfless service to the local church, on district and college boards, and in the General Assemblies and General Board than he. As chairman of the Finance Committee of the General Board he has given careful, perceptive direction to the multi-million-dollar interests of the international Church of the Nazarene.

We are richer for having enjoyed the friendship of this great Christian. He will not be forgotten. Our love and prayers are with his devoted wife and sons who will carry on the noble traditions which he has left as his most valued legacy. May God's comfort and strength be theirs today and in all their tomorrows.

—Eugene L. Stowe, Secretary
Board of General Superintendents
Church of the Nazarene

Following are excerpts from several tributes which were given.

Rev. Marlyn Anderson, vice-chairman of the Oregon Pacific District Advisory Board, said:

Gordon could have been known on our district as "Mr. Advisory Board." Not that he purposely dominated his district board, but because his exemplary life and earnest desire for Christian excellence prompted district assembly delegates to elect him to this office for the last 32 consecutive years. . . .

Gordon belonged. He belonged to family, to community, to the church—local, district, and general—but most of all he belonged to Jesus Christ. Whenever and wherever you saw him, he wore the unmistakable sign of Christ. Not an outward display, but the unmistakable sign of love out of a pure heart. In any assembly or gathering one never had to ask, "Is Gor-

don here?" His presence was always known—known by his spirit, his radiant personality, and his great, booming voice.

And when he crossed the borderline of worlds earlier this week, I don't believe that anyone had to ask, "Who's that?" But I really believe that the saints in glory, seeing and hearing this stalwart Christian come striding through the gates, all knew immediately and said one to another, "Gordon is here."

Dr. Kenneth Pearsall, president of Northwest Nazarene College, spoke next:

Gordon Olsen—student, graduate, educator, friend, regent, benefactor, and always loyal supporter of Christian education through Northwest Nazarene College at Nampa, Ida. He was a Canadian turned temporarily Idahoan as he arrived at NNC with just \$25.00 in his pocket. And he was graduated with high honors in 1934 with an A.B. degree. Those years weren't easy but were very successful. Herein lies the story of his life. Easy? No. Completed successfully? Yes.

Gordon was in his 31st year as member of the Board of Regents of Northwest Nazarene College. From the very beginning he was involved. And in each succeeding year he became more valuable. His insight and keen judgment in financial matters saved many dollars for his and our Kingdom college. . . .

Northwest Nazarene College gratefully conferred the honorary degree of Doctor of Laws on Gordon in 1963. We will miss Gordon Olsen March 10 and 11 as the regents gather in Nampa this year. But we are better able to carry on because we have known him and loved him.

Paul Skiles, executive director of the Department of Communications, continued:

To me, Gordon Olsen was a pioneer by nature—an adventurer courageous. His main direction was forward; his main speed, fast; his main vision, upward; his main goal, results—to please God, to serve Him effectively through his church. And he leaves his mark on that church, permanently.

He reacted to his appointment to the newly established General Board Department of Communications with characteristic enthusiasm. Just five weeks ago we had our first meeting. Facing realistically the needs for unprecedented resources to underwrite major expansion, he was the one who said, "Do it. Do it right, do it big, do it now. We'll stand behind you. The church will support you." And that just about settled it for everybody—especially for me.

It seems so trite to say we'll miss him. But that we will. And deeply. Not only as an energetic, dependable, optimistic, inspiring, honest leader, but also as a loyal friend and devoted believer.

Dr. Jerald D. Johnson, executive director of the Department of World Mission, gave the final tribute:

On behalf of the world mission enterprise of the Church of the Nazarene, it is my very special privilege to pay tribute to

a great friend of missions. For 8 years Gordon Olsen served on the Department of World Missions and for 12 years on the Department of Home Missions.

Many of us here today will remember, when he was first elected to the Department of World Missions, how he would return from those sessions in Kansas City and would take nearly an entire Sunday school session speaking with his usual enthusiasm of the reports of the missionaries on furlough and the testimonies of missionary candidates, and, more often than not, relating these with tears in his eyes and a break in his voice, moved and grateful for their obvious commitment.

Membership on the General Board was then coupled with Rhoda's election to the General NWMS Council and subsequently to her presidency of the General NWMS. And all of this directed Gordon and Rhoda into a life-style which literally revolved around the compassion for the peoples of the world, at home and abroad. . . .

He delighted in the will of God. What a relief it was to me when he said, "Pastor, if God says go to Europe, it's all right, as long as you are certain it's God's will." But before we left, he felt compelled to share his philosophy with me and said, "Jerry, just don't ever forget all problems are relative." And it was a basis of his own optimistic outlook on life.

General Superintendent George Coulter, a close friend of Gordon's for almost a half century, brought the message. He said in part:

We are standing today at the crest of the hill, at the very zenith of the experience of Gordon T. Olsen. From the day that he was born on the prairies of Saskatchewan to this moment, his life has been guided by the Holy Spirit. That's why we can say, "Death is swallowed up in victory." He is with the Lord and the loved ones who preceded him. And he has heard the words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." He was a faithful servant. We have seen him in this role. In the Church of the Nazarene he was a pioneer in lay leadership.

As chairman of the Finance Committee of the General Board he made his greatest contribution to his church. In all that he did he had an accent that made a difference in his life and personality, for he had come into contact with spiritual reality. He and his wife, Rhoda, former general president of the Nazarene World Missionary Society, testified everywhere to the way in which spiritual values guided their decisions in the business world.

Here was a man who took God at His Word. He honored his contract with God as he did all his contracts in business. He risked his life on the scripture which decorated the chapel of the college he attended, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Gordon would say to all of us—his family, and all the rest of us—"God can be trusted absolutely in all things, today, tomorrow, and forever." □

—NCN

NEWS OF CHURCHES

As a highlight in celebrating their twenty-fifth anniversary November 21, the **Denver Lakewood Church** broke ground for construction of a new sanctuary and office complex which will seat over 1,000. Participating in the ceremony were Mr. Keith Chatterton, building chairman; Dr. M. Harold Daniels, district superintendent; Mr. Willis Brown, chairman of trustees; and Pastor Robert Snodgrass. □

DISTRICT ASSEMBLY REPORT

SAMOA

The 1977 Samoa District Assembly was held February 9 and 10 on the campus of Samoa Nazarene Bible College in Apia, Western Samoa. Dr. Orville W. Jenkins was the presiding general superintendent. He preached in the Lotopa Church each evening and in the Salelesi Church and Lotopa Church on the Sunday following the assembly.

District minister's licenses were issued to five young men on the district. Dr. Jenkins appointed a district advisory committee, a district board of orders and relations, and a district board of ministerial studies.

Plans for the new year include a visit by a Student Mission Corps team in July and a Work and Witness Men for Missions team from Vancouver, B.C., Canada, later in the year. Work has begun on a Samoan hymnal, and the *Manual* is to be translated this year into the Samoan language.

Maeli Pitoitua was elected district NYI president, and Mrs. Luana Lesatele was elected district NWMS president.

MOVING MINISTERS

A. H. ALTON to Severy, Kans.

GERALD AUSTIN to Thompson (Manitoba, Canada) Eastwood

RODNEY BROOKS from associate, Bowling Green (Ky.) Immanuel to Benton (Ark.) Valley View

RALPH BROWN from Hutchinson (Kans.) Bethany to Wichita (Kans.) Westside

GARY CORBETT from Nazarene Theological Seminary, Kansas City, to Yellowknife, Northwest Territories, Canada

DAVID J. ECKENBOY to associate, Yucaipa (Calif.) Valley

JIM EDLIN to LaMoure, N.D.

CHARLES A. FOUNTAIN from Phenix City, Ala., to Charleston (S.C.) Dorchester Rd.

RONALD FREELAND from associate, Hutchinson (Kans.) Bethany, to associate, Wichita (Kans.) Westside

HAROLD B. GRAVES, JR., from associate, Kankakee (Ill.) First, to Charlotte (N.C.) Plaza

CARL R. HAMILTON from associate, Huntington Park, Calif., to Vallejo (Calif.) Hillcrest

WESLEY E. HARRIS from Hugo, Okla., to Mena, Ark.

MARTIN F. HIGLEY to Little Rock (Ark.) Rose Hill

DUANE HOUSTON from Chariton, Ia., to Cedar Falls, Ia.

EARL D. HUNTER from Tulsa (Okla.) Valley View to Skiatook, Okla.

MICHAEL D. JOHNSON from Trevecca Nazarene College, Nashville, Tenn., to Henderson, N.C.

BRIAN D. KERRY from Shelbyville, Ky., to Pittsburgh (Pa.) First

RONALD McELFRESH from El Paso (Tex.) Grace to Burr Oak, Kans.

PAUL NESMITH from Las Vegas (Nev.) First to Tillamook, Ore.

RICHARD PARROTT from Iatan, Mo., to Corvallis, Ore.

LARRY H. PRYOR from Belton, Mo., to Show

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ANDREW SATTA from Patchogue, N.Y., to Innisfail, Alberta, Canada
A. KEITH SEARS from Honolulu Kaimuki to Dededo (Guam) Marianas
GALE SHAFFER from associate, Bremerton, Wash., to Ellensburg, Wash.
J. R. SMITH from Wichita (Kans.) Eastridge to Great Bend, Kans.
K. LAVERNE STINSON from Mena, Ark., to North Little Rock (Ark.) Grace
CHARLES STUART from Denison (Tex.) First to Port Arthur (Tex.) First
C. HOWARD WADE from Columbia (Mo.) First to Lincoln (Neb.) First
GARY WARCHOL from Altona, N.Y., to Canonsburg, Pa.
B. JOE WILSON from Jacksonville, Ark., to North Little Rock (Ark.) Rose City
RONALD WILSON from Cedar Falls, Ia., to Sacramento Trinity

MOVING MISSIONARIES

MISS RHODA COLDWELL, Swaziland, specialized assignment, field address: P.O. Box 14, Manzini, Swaziland, Africa
REV. AND MRS. ROBERT HEBETS, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa
MISS SHARON JONES, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa
REV. AND MRS. IVAN LATHROP, Middle East, field address: P.O. Box 38, Al Karak, Jordan

REV. AND MRS. SAMUEL OVANDO, Colombia, furlough address: c/o Rev. Charles Crouch, 2502 16th St., Kingsburg, Calif. 93631

MISS WANDA TERRY, Swaziland, furlough address: 400A Hillside Ave., Apt. 3, Cincinnati, Ohio 45215

MR. MARK WESSELS, Swaziland, specialized assignment, field address: Private Bag Endigeni Mission, Piggs Peak, Swaziland, Africa

MR. AND MRS. JAMES WHITED, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

ANNOUNCEMENT

Omaha, Neb., Central Church will celebrate its fiftieth anniversary with special services on November 26-27. Dr. L. S. Oliver, a former pastor, will be the special speaker. All former pastors, members, and friends are invited to attend over Thanksgiving weekend. Rev. Aaron Knapp is the present pastor. Address correspondence c/o Mrs. Don Smith, 8206 Blondo, Omaha, Neb. 68132. Special events are planned for each Sunday in November.

RECOMMENDATION

I recommend REV. JACK PRICE of Roseville, Ill., who is resigning from the pastorate to once more enter the field of full-time evangelism in the church.—Floyd H. Pounds, Northwestern Illinois district superintendent.

VITAL STATISTICS

DEATHS

JOSEPH R. AKERS, 58, died Feb. 11 in Lansing, Mich. Services were conducted by Dr. E. W. Martin and Rev. Orville Maish. He is survived by his wife, Maxine Welsh Akers; one son, Russell; and one daughter, Lynda.

ESTHER AXLINE, 82, died Feb. 10 in Coshoc-ton, Ohio. Funeral services were conducted by Rev. Donald Carrico. Surviving are a daughter, Wilma Mikesell; three grandsons; and one great-grandson.

VIOLA KELLEY, 71, died Feb. 8 in Kermit, Tex. Services were conducted by Rev. William E. Elliott. She is survived by her husband, Roy; three sons, Doug, John, and Franklin; five grandchildren; four great-grandchildren; two brothers; and one sister.

MARILYN KAY NAVARRE, 21, died in an auto-mobile-train collision Dec. 8 in Richland, Wash. Funeral services were held by Pastor Arden A. Sickenberger. She is survived by her mother, Mrs. Barbara Webber; her father, Laurence Navarre; a sister, Sandy; a brother, Kenneth; and grandparents, Rev. and Mrs. Arthur J. Stott and Mr. and Mrs. Fred Navarre.

CAROLINE BYRDIE PIERCE, 78, died Jan. 14 in El Paso, Tex. Services were conducted by Rev. L. Wayne Quinn. Surviving are two sons, James W. and Fred A., Jr.; seven grandchildren; and one sister.

ARTHUR C. ROSS, 72, died Jan. 15 in Moscow, Ida. Funeral services were conducted by Revs. Harold Stickney and Harold Gilliam. Survivors include his wife, Chrystine; a son, Wilfred; a daughter, Vernice Barnes; and three grandchildren.

ROSE ANNA SHIRTON, 83, died Feb. 12 in Portland, Ore. A memorial service was conducted by Rev. Marilyn Anderson. Surviving are her husband, Rev. James W. Shirton; one daughter, Ruth L. Arthur; and one grandson.

JEFFREY WADE SMITH, 16, died in a three-vehicle accident, Aug. 15, in Clinton, Ark. Surviving him are his parents, Mr. and Mrs. Charles Smith; and all four grandparents.

BIRTHS

to RODNEY AND KAREN (HUTSON) BENNETT, Plain City, Ohio, a boy, Kevin Dale, Jan. 28

to KENNETH AND GLORIA (WATCHORN) BIBLE, Kansas City, a boy, David James, Feb. 13
to REV. GORDON AND GENEVA BLACKBURN, Heppner, Ore., a girl, Donna Gayle, Feb. 17

to CLIFFORD AND MARY (BOUGH) BLANCHARD, McGuire AFB, N.J., a boy, Gary Christopher, Oct. 6

to LARRY R. AND SUSAN (LIND) BROOKS, Bethany, Okla., a boy, Joshua Pearman, Jan. 25

to WALTER AND WILDA (RIDDLE) CLEMENTS, Millville, N.J., a boy, Timothy Michael, Feb. 18

to BRUCE AND REATHA (DENNISTON) COUCH, Redlands, Calif., a girl, Ariana Kathleen, Jan. 23



April 3
"The Cross—
Bus Stop or Turning Point?"
by Dr. Paul Cunningham

April 10
"The Resurrection—God's Answer
to a World in Search of Miracles"
by Dr. Paul Cunningham

NEWS OF RELIGION

40,000 BIBLES, NEW TESTAMENTS WILL BE SENT TO UGANDANS. More than 40,000 Bibles and New Testaments are to be sent by Britain's Bible Society to Uganda, in East Africa, for the centenary celebrations in June of the Anglican Church of Uganda.

The society (formerly called the British and Foreign Bible Society) said some of the Scriptures, which are in 12 Ugandan languages and in English, are already in stock, awaiting binding, but a large number (nearly 9,000 in Luganda and 1,000 in Ateso) are being reprinted.

It marks the first time the full New Testament has appeared in two of the languages—Lumasaaba, which is spoken by about 400,000 Ugandans, and Magdi, which is spoken by about 90,000. □

PROBLEM DRINKING UP 50 PERCENT IN TWO YEARS, GALLUP SAYS. A new Gallup poll shows that the number of families troubled by problem drinking has increased by 50 percent since 1974, and that the number of women drinkers has increased by 8 percent.

The survey also revealed that the proportion of male drinkers remained the same as in 1974—77 percent of all adult men. Nationally, 71 percent of all adults said they drink—the largest percentage of drinkers tabulated since Gallup began its survey in 1939.

According to the latest poll, 81 percent of Roman Catholics and 64 percent of Protestants said they used alcohol. Alcohol was also used by 79 percent of Easterners, 77 percent of Westerners, 74 percent from the Middle West, and 57 percent of Southerners. □

RABBINICAL LEADER TIES TV VIOLENCE TO THE RISE IN CRIME IN U.S. Rabbi Judah Cahn, president of the New York Board of Rabbis, has called for "a concerted thrust by our nation's religious leaders to alert the American public to the perils of TV-bred crime and violence.

"The religious community can no longer afford to be low-keyed in its protestations," the rabbi said in his acceptance address upon reelection at the 96th annual meeting of the board.

He said the religious community "must bring the problem of TV violence to our national leaders and insist that limitations be established regarding criminal acts on TV."

The rabbi acknowledged that causes for the mounting crime rate are "complex" but that a major cause of the soaring increase is the nature of television shows. □

ATHEIST SCORES SCOUTS' VOW OF FAITH IN GOD. Every Boy Scout must profess belief in God, and atheist Madalyn Murray O'Hair thinks that qualification should be enough to disqualify President Jimmy Carter from assuming the honorary presidency of the organization.

In a telegram to the White House, Mrs. O'Hair asked him to reject the post because the Scouts discriminated against young people who did not believe in God.

"Please, Mr. President, atheists' children have rights too," Mrs. O'Hair declared. □

RELIGIOUS FREEDOM RESTRICTED. The evangelical church founded by the Christian and Missionary Alliance in South Vietnam recently held a nationwide assembly at which a Communist official promised freedom of religion. But a recently expelled Chinese pastor says that all chaplains have disappeared from the military, and pastors are restricted in their travel and ministry. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ What are your thoughts on the belief that God has given the Christian authority to command Satan to leave him alone? For example, the message being preached and taught now that if you are sick, it's because you haven't used the authority to command Satan to leave your body alone. Some preachers are stressing this and they themselves are never sick.

Since Jesus has "all power . . . in heaven and in earth," He can command people and demons. Since we don't, we can't. If Jesus wants to issue orders through us, that is His right. But I think He is more concerned that we take His orders than that we give them.

As for Satan leaving us alone, well, he didn't leave Jesus alone. When Jesus said, "Begone, Satan," the devil left Him, but only "until an opportune time" (Matthew 4:10-11; Luke 4:13). He never goes far off or stays away very long!

Furthermore, to ascribe all sickness to Satan is neither scriptural or sensible. If you hang around in a room

full of sneezers and take a severe cold, for example, you are the victim of human folly, not of satanic malice.

I am not impressed by the fact that some of these preachers are never sick. Some of the meanest, dirtiest old sinners I've ever known never had sick days in their lives until heart failure took them away. Besides, I have already lived long enough to see several celebrated healers get sick and die. I believe in healing and in health, but there are too many ill saints and healthy sinners to generalize on the subject.

Obedying Christ is more important than commanding Satan. □

■ I like my giving and tithing to be as secret as possible. However, our pastor goes weekly and gets a copy of what each person gives, so I have been told by a very reliable person. I feel that if one person can do that, everyone in the church should be able to do so. However, I do not wish to know what the others give. I would appreciate an answer in the "Herald of Holiness."

I can understand your reaction to the pastor's access to personal giving records. However, he must have a better reason than curiosity for going to such trouble. Mere curiosity would hardly motivate a fellow to do this "weekly." What matters most is the use he makes of the information. He is responsible for your spiritual development. And a correlation does exist between one's spiritual life and one's stewardship of money. Knowing what you give may help him to know for

whom he is accountable. Credit him with good intentions and with kind concern, whatever you think of his methods.

In any case, continue to be faithful with your tithes and offerings. Remember, Jesus "watched" how people gave, according to Mark 12:41-44. His eye is not only on the sparrow, it is on the offering plates. If we are honest and loyal in our giving, it won't hurt if the Lord and the pastor and the Internal Revenue Service know it. □

■ How does our church feel about a person filing bankruptcy? Does our church allow men to enter the ministry with a bankruptcy in their history? My wife and I filed bankruptcy approximately eight years ago; and since we have turned our lives over to Christ, this question enters my mind frequently.

To my knowledge there is no official church attitude toward bankruptcy. I would not myself oppose the entrance of a man or woman into the ministry because they found bankruptcy necessary in the past. Some boards of orders and relations on some districts might feel otherwise; I don't know. Undoubt-

edly others were hurt by the action, and I think that if I were in your place, I would ask the Lord to somehow, sometime make it possible for me to repay their losses. Meanwhile, I would live in peace, trusting His forgiveness and expecting His help. □

to REV. WAYNE Q. AND DONNA (HOLMES) DAVIS, Herington, Kans., a girl, Donica Mae, Feb. 7

to STEVE AND JANE ERBE, Allentown, N.J., a girl, Mary Katherine, Dec. 26

to WILLIAM AND RITA HESTER, McGuire AFB, N.J., a girl, Kelly Christine, Feb. 3

to LARRY AND JUDY (CROUSE) HOWLAND, Kansas City, Kans., a girl, Crystal Gayl, Jan. 23

to DAVID AND LINDA JOHNSON, Lisle, Ill., a girl, Stephanie Rae, Feb. 23

to CHAPLAIN AND MRS. J. W. JOHNSON, Biloxi, Miss., a boy, Jonathan Keith, Oct. 28

to ROBERT AND RHONA LEWIS, McGuire AFB, N.J., a girl, Melanie Jean, Jan. 22

to PAUL AND VALERIE (ANDERSON) McCALLUM, Lisle, Ill., a boy, Sean Paul, Feb. 10

to BARRY AND BRENDA (RICE) MEYERS, Bartlesville, Okla., a boy, Ross Barrett, Jan. 18

to STEVE AND THELMA (CARPENTER) MOFFETT, Ft. Dix, N.J., a girl, Sara Elizabeth, Feb. 3

to JOHN AND CANDACE (CLINE) PEARSALL, Plano, Tex., a boy, John Nelson, Jr., Nov. 2

to WALTER AND JUDY SCOTT, Browns Mills, N.J., a boy, Steven John, Nov. 17

to WILLIAM G. AND JOHNNIE GAYLE (BROWN) SLOAN, Rosemount, Minn., a girl, Joanna Michele, Feb. 13

to DAN AND SHARI (VICKERS) STOOPS, Houston, Tex., a boy, Ted Hale, Jan. 25

to RODNEY AND JULIE TAYLOR, Cream Ridge, N.J., a girl, Tiffani Lynn, Nov. 25

to BUFORD AND CLAUDIA (CALHOUN) WEESE, Shattuck, Okla., a girl, Jennifer Melissa, Feb. 14

MARRIAGES

ROBIN DENISE BRITT and PATRICK KENT PARDUE at Houston, Tex., Aug. 7

SHARLAYNE McFARLAND and SIDNEY BELZER at Minot, N.D., Feb. 11

BARBARA ANN SMITH and CHARLES WESLEY MOREN at Millville, N.J., Feb. 19

ANNIVERSARIES

MR. AND MRS. ROSCOE JOLLIFF of Lacon, Ill., celebrated their sixtieth wedding anniversary Feb. 6 with an open house given by their children in their honor. They have been members of the Northwestern Illinois District since 1940 and are charter members of the Lacon church. The Joliffs have three children: Mrs. Harold (Phyllis) Bottles of Bettendorf, Ia.; Donald of Lacon; and Merle of Peoria, Ill. They have eight grandchildren.

Sunday, Feb. 6, children and friends of REV. AND MRS. JAMES B. TRIPP sponsored a sixtieth wedding anniversary celebration at Orlando, Fla., Memorial Convalescent Center, where Rev. Tripp is a patient. The Tripps were married Feb. 5, 1917, on Mrs. Tripps' birthday. Rev. Tripp, now 87, has been retired from the ministry in the Church of the Nazarene since 1966. Four of the seven living children were present for the celebration. They were Albert, Louise, Dorothy, and Clarence. Absent were Francis, Thomas, and Howard, who is a Nazarene evangelist. The Tripps received phone calls from the absent children. In addition to the 7 children, Rev. and Mrs. Tripp have 25 grandchildren and 10 great-grandchildren, many of whom were in attendance.

DIRECTORIES

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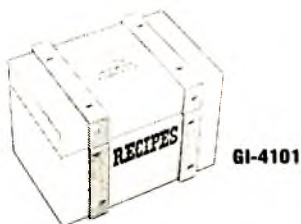
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May 8

FATHER'S DAY
June 19



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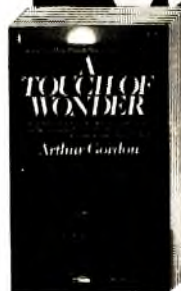
No more putting pepper on one's apple when salt was really intended. This clear crystalite salt and pepper set with snap-on-covers, permits one to see which is salt and which is pepper, and how much is left in each container. The set features a one-piece molded tray which holds individual salt and pepper shakers. Text: "In Everything Give Thanks," on bottom of tray. Size: 4 1/4 x 2 1/2 x 2 1/4". **GI-4852** **\$1.25**

RECIPE BOX

Every modern-day scullerymaid will enjoy storing her favorite recipes in this novel cargo crate reproduction. Construction of natural-finished wood and imprinted with the words, "Lord help me add a dash of love," this chest holds standard 3 x 5" cards. A set of index cards is included in every chest. Size: 5 3/4 x 3 3/4 x 3 3/4". **GI-4101** **\$3.50**

RECIPE CARDS

Variety is added to any homemaker's recipe file with these quaint cards in six different designs. These cards enable a woman to add her personal touch when exchanging recipes with her friends. Ideal for Mother's Day! **GI-4100** **\$1.00**



THE HOLY SPIRIT TODAY

By Paul Martin. The person and work of the Holy Spirit is the burning message of this "outreach" book. The author presents the Holy Spirit dominantly as a Helper—to lead the sinner to God, to help him live a Christian life, and to be his Sanctifier. Designed for distribution. 32 pages. Paper. Has a presentation page. **50c; 3 for \$1.00; 12 for \$3.85; 50 for \$15.00**

A TOUCH OF WONDER

By Arthur Gordon. A reflection on one man's way of looking at the simple things of life. The underlying theme is that almost always there's a lot more to commonplace happenings than meets the casual eye—and that most people would find a lot more in their daily lives if only they would pause and look and feel. The author conveys his deep sense of gratitude for the endless free gifts that life offers, convinced that those who appreciate God's blessings the most are the very ones who are given the most to appreciate! Paper. **\$1.75**

FATHER'S DAY PEN

Comes in bright, assorted colors. Imprint, "Father's Day Greetings. 'As for me and my house, we will serve the Lord.' Joshua 24:15b." **PE-496F** Each, **35c**; Box of 24/**\$7.50**

MEN'S MANICURE KIT

File, clippers, and comb in plastic case. Assorted colors, with James 4:8 stamped in gold. **GI-50N** Each, **\$1.19**

MILE-O-KEY CHAIN

Every dad will appreciate one of these novel key chains. Shows actual miles per gallon at a glance—simply match "miles driven" on outside rim with "gallons used" on inside rotating disk, turn tag over, and presto, you have your gas mileage. Imprinted: "God is our refuge and strength." **AW-600** Each, **39c**; 12 for **\$4.29**

PENCIL HOLDER with SHARPENER

Made to accommodate six pencils or pens, this translucent plastic dome-shaped holder also features a convenient pencil sharpener in the center. It is designed with a removable plug in the bottom to empty shavings. Comes in assorted colors. Size: 3 x 3". Scripture text. **GI-1265** **69c**

Christ at the Sink

by KATE NEWMYER
Gaithersburg, Md.

IN AUGUST, 1976, I was a confirmed atheist. I had had my first experience with Christianity over the past few years—having been involved sporadically with two churches. I had read many books, gone to prayer meetings, church services, been preached to and at, prayed over and prayed for. I said at times, “This is for me, a great idea,” only to wake up a week later thinking, “This is *definitely* not for me.”

One day I made a decision that I felt would put to rest forever this wrestling with a concept that always eluded me and that I could not accept. I decided to be the atheist I felt I was meant to be. My parents were atheists; my father died one, and my mother lives as one. Having made this decision, I gave away my collection of religious books, and I informed well-meaning friends of my decision and asked them to give up their attempts to convert me; it was a fine idea, but not one that I could live with. There was a certain relief that followed this decision—at least I knew where I stood and how my life would be. My struggle was over.

In August, however, Eleanor Cunningham came to work in my office. I groaned when I realized she was a Christian, and thought, “Will I never, ever get away from these people?” I would let her know, right off, I thought, that I’m not a Christian, would never be, and had no interest in being one. I did tell her, and that began a fascinating dialogue that lasted for months and grew daily in intensity.

It started with my asking her to read a book which “proves” the fallacy of Christianity. I was prepared for the usual put-downs and arguments about why she would never read such a thing. She said she would be glad to read it, and I was impressed with her openmindedness. We started discussing all manner of religious topics—churches, people, and above all, Christianity. We exchanged books and concepts of truth, but because I had said I did not believe the Bible, she never quoted Scripture to me. But God had His truth planted in other places!

Meanwhile, I tested her, watched her, and thought of ways to poke holes in her way of life. But Eleanor never lost ground; never criticized,

ridiculed, or scorned me; and I grew to appreciate her sweet spirit and wondered—if this is a Christian spirit, it’s certainly not obnoxious.

At some point during these months I went to church for the first time in a long while, and though nervous and ill at ease, I rather enjoyed being there. The second time I went (November 21, 1976), I experienced a peace and comfort that I had never believed would be possible in a church.

The dialogue, however, became the most important part of my life. I was sorry to see the weekend come and anxious to start again on Monday. I became obsessed with the subject and our religious discourses took precedence over the job. After a while I found I couldn’t argue intellectually; the thoughts wouldn’t come to mind. I lost my hold on the “facts” and felt out of control of the situation—frightening! But I couldn’t stop, and our arguments turned from the world of ideas to the world of feelings—my inability to accept, to believe, to have faith. I felt as though I were fighting for my very life.

On December 1, 1976, after a sleepless night and an exhausting day at the office wrestling with the need to make a decision and yet trying to avoid it, I came home from work and lay down to rest. I thought, I can’t go on like this; I’m absolutely done in. I will have to capitulate, if only to get some rest. I felt that I was at the end and would have to give in to whatever pursued me just to have peace. I started to make dinner; and while standing at the kitchen sink, Christ came and stood beside me; and I thought this one thought that turned unbelief to belief; an empty, dead spirit to a full, happy spirit; an atheist to a Christian—“Someday I’ll know Him—I’m *really* going to know Him.” In that moment I knew the knowing.

Though I’ve just begun my journey, I know He cares and He watches out for me. I know I’m forgiven and accepted, and I “know that all things work together for good to them that love God, to them who are the called according to his purpose.” □

**“By All Means . . .
Save Some”**



Carlos Zoroastro



Alejandro Medina

ZOROASTRO NEW DISTRICT SUPERINTENDENT OF ARGENTINA CENTRAL

Rev. Alejandro Medina, former district superintendent in Argentina, stricken by lung cancer and undergoing chemotherapy in Buenos Aires, asked that his name not be considered for reelection at the recent district assembly held February 19. Dr. William M. Greathouse, general superintendent, presided.

Argentina has been divided into two districts. Rev. Carlos Zoroastro was elected superintendent of the Argentina Central District, a mission district with headquarters in Buenos Aires. Argentina South, a pioneer district, will be led by Rev. Elmer Nelson with headquarters in Bahia Blanca.

José Medina, the son of Rev. and Mrs. Alejandro Medina, was elected district president of the NYI on the Argentina Central District. □

—NCN

DENVER TO HOST CHA CONVENTION

The 109th Annual Convention of the Christian Holiness Association is scheduled for April 12-14, 1977, in Denver, Colo., at the Hilton Hotel.

The program committee is chaired by Dr. V. A. Ballantyne, general superintendent in the Evangelical Church of North America. Dr. Thomas H. Hermiz, executive director of CHA, is the convention manager; and Rev. Francis Hubbard, Wesleyan Methodist pastor, is the chairman of the Denver Host Committee. The theme is "Something Beautiful" from Psalm 29:2, "Worship the Lord in the beauty of holiness."

Presenting major addresses will be: Dr. Paul Rees, World Vision International; Rev. Albert Lown, evangelist, Church of the Nazarene; Dr. Earle Wilson, president, United Wesleyan College; Major Bramwell Tillsley, principal, Salvation Army Officers' Training School; Rev. Armand Doll, missionary, Church of the Nazarene; and Dr. Leo Thornton, president, Western Evangelical Seminary. The CHA president and convention chairman, Dr. J. D. Abbott, general superintendent in the Wesleyan church, will be the speaker for the Presidential Luncheon. The Fellowship Breakfast speaker will be Bishop Roy V. Sider of the Brethren in Christ church.

Seminars include "Making the Bi-

ble Live: How to Lead an Effective Group Bible Study," featuring Dr. Cathy Stonehouse, director of curriculum ministries, Free Methodist Church; "Growth Strategies for the Average Church," conducted by Rev. John Maxwell, pastor, Church of Christ in Christian Union; "The Beauty of Holiness in Family Relations," led by Rev. Don and Ruth Ann Polston, pastor and wife, Wesleyan church; "Imprisoned for Christ's Sake," a missions seminar with Rev. Armand Doll, Nazarene missionary; "Sanctification in the Thessalonian Epistles," Dr. Wayne McCown, professor, Western Evangelical Seminary; and the Higher Education Commission will sponsor a seminar with Dr. Richard S. Taylor, associate in the Department of Education and the Ministry, Church of the Nazarene.

The song leader and vocal soloist will be Rev. Burt Kettinger, evangelist in the Free Methodist church. Musical groups will be featured each evening from Wesleyan College, Bartlesville, Okla.; Nazarene Bible College of Colorado Springs; and Central College.

The Christian Holiness Association represents more than 3 million persons in North America and 5 million worldwide. Every major religious body in North America that identifies with the Wesleyan-Arminian theological position holds membership in the Christian Holiness Association. □

—NCN

"JESUS OF NAZARETH" TV-FILM CONTROVERSY

Evangelical Newsletter, February 25, 1977, warns viewers about a film on the life of Jesus.

The article says both *The Passover Plot* and Jen Jorgen Thorsen's attempt to produce a film exposé on the life of Christ were opposed by Christians. A new six-hour film to be aired on NBC-TV April 3 and 10, *Jesus of Nazareth*, may cause Christian protest.

Directed by Franco Zefirelli, the

film portrays Jesus as ordinary man. Zefirelli explains miracles in terms of paranormal psychology and occult and esoteric sciences. He claims, "The public has never wanted to accept Jesus as a man, but only as a God . . . People need a sublime image, above and beyond reality, in order to maintain their faith."

The movie is a joint effort of NBC, England's A-TV, and Italy's RAI-TV.

"It should be viewed with caution. The film is a prime example of a trend toward media myths usurping the authority of critical scholarship," says the *Newsletter*. □

—NCN

NEW TV SPOTS RELEASED

Six new television spots containing a message from the Church of the Nazarene are scheduled for release April 1. These Series B and C are a response to the numerous requests for additional "commercials" following the release of Series A. This offers a total of nine 30-second television spots produced by Nazarene Communications.

Series B is especially appropriate for spring and summer, although the half-minute messages may be used at any season. Series C includes a Christmas spot.

Paul Miller, producer, says the spots, a sales item, are available after April 1 from Nazarene Publishing House. They are on two reels with three spots each and are priced at \$30.00 per reel. □

—NCN

NAZARENE BIBLE COLLEGE RECEIVES AWARD

The trustees and officers of Freedoms Foundation, Valley Forge, Pa., announced February 22 the selection of Nazarene Bible College by the National and School Awards Jury to receive the George Washington Honor Medal Award for 1976.

The award, granted in the category of organized campus groups, will be presented to Dr. L. S. Oliver, president, on April 19, 1977.

The Nazarene Bible College Bicentennial campus program was considered an outstanding accomplishment in helping to achieve a better understanding of the American way of life. Because of it Nazarene Bible College was the first Bible college in the United States to be made an official Bicentennial College by the American Revolution Bicentennial Administration.

The program was judged on the basis of a documentary literary and pictorial scrapbook compiled by the general chairperson for the Bicentennial year, Janet S. Williams, professor of English and history at the college. □

—NCN

OLSEN SCHOLARSHIP FUND FOR SCANDINAVIAN STUDENTS

The family of Gordon Olsen have set up a Memorial Scholarship Fund for Scandinavian students attending European Nazarene Bible College. People wishing to share in the fund may send contributions to Mr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. It should be designated for the Gordon Olsen Scholarship Fund for Scandinavian Students. Ten percent credit will be given to the local church if the donor so designates. □

For God So Loved



...He
Gave.

EASTER OFFERING
Give for World Evangelism

CHURCH OF THE NAZARENE